

The Expositor

and Current Anecdotes

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The Present Industrial Conditions

Shall Capital and Labor, 7%, Wag the 93% Public?

GOV. HENRY J. ALLEN, Kansas.

Those who have taken the pains to place themselves in possession of the statistics state that practically six million laboring men are out of employment in the United States at this hour. All who have made any study of the situation realize that this is an unnatural condition. During the latter part of 1918 we were all hopefully pointing to the prospect of the discharge from service of three million men who had been giving themselves to the war activities. It was pointed out with hopeful spirit that the country would experience no difficulty in finding employment for all. We were four years behind on our building program. All of our constructive energies had been devoted for many months to the creation of facilities for carrying on war. Public work, commercial building, general manufacturing—all were to a certain extent sidetracked, and we had a right to believe that the task of getting caught up would provide a high pressure of work as soon as the manufacturing and commercial energies of the country could again be turned back into their natural expression.

Apparently there wasn't a single obstacle in the way of the high tide of prosperity which would bring the energies of every element of the country into full play. In the very midst of these high and reasonable expectations, there came a slump which seems to have jarred the entire machinery of our commercial and industrial life. Men do not agree upon the causes for the unexpected condition which has brought so many activities to a standstill. Possessing all the symptoms of robust health, the commercial and industrial life of the country suddenly became paralytic.

There has been a tendency on the part of all to hesitate before entering upon the descent which leads to pre-war conditions. Every man who was enjoying a war profit naturally held on as long as he could. The man who made brick and the man who laid brick were both grasping at the desirable opportunity to continue the high prices of material and of labor. The trust which manufactured cement, the trust which sold it and the trust which worked it into buildings—all in their several ways decided that they would not redre e the

war profit until compelled by circumstances so to do.

Organized labor formed early the determination to keep up war prices. On the day we signed the armistice, Samuel Gompers, president of the American Federation of Labor, addressing at Laredo, Texas, an international labor council, said, "The fight of labor in the United States is to keep what it won during the war." For the purpose of carrying out a program which was intended to strengthen labor's condition, the doctrine of doing less work for larger pay was promulgated. It had been preached before by a radical leader here and there, but it had not been made the general program of organized labor.

In April, 1919, James Larkin, a radical leader of the garment makers, said to his followers in New York, "Do as little as you can for as much as you can get." They accepted his advice.

What happened?

Previous to that time the largest garment makers' institution in New York had made 37,000 garments at a weekly wage cost of \$1,800. The garment makers acted upon Larkin's advice and this factory then produced 20,000 garments at a weekly wage cost of \$7,000. They increased their wages nearly 400 per cent. and cut down their producing capacity nearly 50 per cent.

What happened?

Did it increase the prosperity of the garment makers?

No.

The public quit buying garments and today more garment makers are out of employment in the industrial centers than before for a quarter of a century in the United States.

A labor leader in Indianapolis called a strike in Seattle because a mason carried a board from one floor to another that ought to have been carried by a carpenter. Why did they do this? Obviously for the purpose of multiplying the personnel which works in the building trades industries.

Has it helped?

More masons and carpenters are out of employment in Seattle today than have been out of employment for a good many years in that thriving city.

Last week Judge Landis, chosen as the arbiter for the building trades unions and contractors, annulled a plumbers' contract. It provided that a plumber should draw pay for his work from the hour he left his home in the morning, and his union had written into that contract the rule that the plumber should walk to his work. Obviously the purpose of this doctrine was to increase the demand for plumbers by decreasing the output.

Has it helped the plumbing industry in Chicago?

Today more plumbers are out of work in that city than at any time for 15 years.

At one time in the middle west brick-layers, competent to lay from 1,500 to 2,000 brick a day were, by the rules of their union, limited to 500 bricks a day. In addition to this their wages were practically doubled.

What happened? Did it create a condition of prosperity for the brick mason?

No.

Men who needed buildings refused to entertain the idea of carrying forward construction under the high cost which resulted from the false doctrine that the less you put into life the more you may take out.

They quit building buildings. This meant that the forces in the lumber yards were cut down and this inevitably produced the result that the work of producing lumber in the forest was cut down and a slump struck the lumber business, the brick-makers' business, the steel-workers' business and all who labor in those industries, because of the fundamental error which sought to increase the number of carpenters who should do one man's work.

Slacking is not an American doctrine. It does not fit a land of achievement where we are behind with our constructive activities. It is ruinous equally to the man who labors and the man who employs.

Out in the middle west this multiplication of personnel upon the task has had a wrecking influence, not only upon the industry it has touched directly, but upon all which are affected indirectly.

Probably in the middle west no graver deterrent to the general activity exists than the present status of the transportation problem. If a farmer ships four carloads of stock to market it takes one carload to pay the freight upon the other three cars.

It costs him one-third of the selling price of his wheat to land it in his ultimate market.

Railroad freight rates are incredibly high. The wildest dream of the early railway financier never contemplated the present earning schedule, yet when you bring to his attention the disastrous results of these extortionate rates he has no difficulty in proving that the government still owes him money to make up the deficit between these rates and the operating cost.

The factor of labor in this problem has been very conclusive and here again the multiplication of personnel has had more to do in causing the wreck than the wages paid per man. It is not that they are paying too much for the men—they are paying too many to do one man's work.

Recently I examined the new regulation of

crafts in the railway business. One sample is sufficient to show the extraordinary effect that has followed the illogical expansion of the personnel. This typical case relates to the removing of a nozzle tip from the front end of a locomotive. Mechanically it is as simple an operation as the unhitching of a team of mules, yet here is the elaborate provision of the crafts regulation for performing this task.

It is necessary to send for a boilermaker and his helper to open the door of the boiler, because that's a boilermaker's job. Then you must send for a pipe man and his helper to remove the blower pipe, because that is a pipe man's job. Then you must send for a machinist and his helper to remove the nozzle tip, because that is a machinist's job.

Thus they have used three master mechanics and three helpers to perform a simple task which in the pre-war days was performed by a handy man around the place who was called a helper.

Has it brought prosperity to the railroad men?

More railroad men are out of employment in the United States today than at any other time since the administration of Grover Cleveland. The doctrine of doing as little as you can for as much as you can get has killed the goose that lays the industrial egg.

When Mr. Gompers made his statement in Laredo, Texas, he had been in conference with the labor leaders of Europe. He had borrowed the un-American doctrine that slacking was helpful and would produce a new domination for labor, a new independence for every craft—that it would create out of idleness, wealth, out of unworthiness in the craftsmen, a worthy program for the craft.

We all know now that it was an impossible effort, because it ignored the fundamental fact of justice—the American ideal of an honest day's work for an honest day's pay. It proved even to Mr. Gompers and his leaders that labor is not the basis of all wealth. It is only the basis of wealth when combined with it there is a program which carries forward the energies of labor in a just and co-operating spirit which recognizes the mutuality of the problems between labor and labor's employers.

Germany is the only country in the world that has given sufficient recognition to the influence of labor as a governing factor in the economic situation. Germany is the only country that has gone back to work in the right spirit. She is probably no farther behind in her various activities than is England, but while England still listens to the voice of labor and her government trembles under the threat of its solidarity, German labor has just voted for its own good to do away with the eight-hour day and substitute the ten-hour day, because Germany needs the labor and labor needs the added hire.

I am not urging that it is necessary in America to do away with the eight-hour day, but it is necessary to do away with the pernicious idea that labor prospers most when it works least.

I have been asked to discuss the relation of the Kansas experiment to the problem I am naturally prejudiced in favor of the Court of

Industrial Relations, which Kansas created for the purpose of giving the state jurisdiction over the industrial quarrel. The state reasoned that government has put a stop to every other quarrel which threatens the welfare of good order of society. The industrial quarrel is the only one which government anywhere allows to proceed at its own destructive will.

And so reasoning that the state by the broad exercise of its police powers has the right to protect the public against the danger and the waste of the industrial controversy, it adopted a law which declares that neither labor nor capital shall conspire to close down an institution which is engaged in the production of an essential commodity such as food, fuel, clothing or transportation.

It prohibits any employer of labor from establishing a lockout or a blacklist. It tells him that he shall bring his labor cause into a court of impartial justice and in the meantime he shall keep his institution running while the court determines upon the rights of the employer.

It denies to employees the right to enter into a conspiracy to close the factory.

It says to them both the same thing—the public has come to depend upon this great institution for that which is necessary to sustain its life and its health and its welfare. The state cannot permit the dangerous thing called “economic pressure” to be used upon the helpless public. Therefore, it has provided for the adjudication of your quarrels by a court of justice and has pledged you in the name of righteous and responsible government that your cause shall have prompt and just determination.

Surely, if moral principles do not exist in American institutions for the extension of the powers of government to meet this emergency, then American institutions are doomed to failure. If government cannot settle this quarrel, who can?

God help us in this country if at any time any considerable number of men may rise to seriously question the capacity of government to provide justice. When a man or a group of men may seriously question the ability of government to render justice through its courts, then for them government no longer exists.

Labor leaders sometimes tell you that the Kansas Court of Industrial Relations does not work. This court has been upon our statute books a year and a half. Something over thirty cases have been brought, mostly by the leaders of union labor, and of these 28 have been decided. Of the 28 decisions, which affect wages, working conditions and contracts, 27 have been accepted as entirely just and satisfactory both by the laborers and the employers. Show me a court with a better record of accomplishment than that.

This court has met its test from every angle. When it had been upon the statute books a year, it was necessary for the members of the legislature and the chief executive, who had created the court, to come before the people for approval. In every industrial district these men were opposed by union labor leaders. Practically an unlimited campaign fund

was created by contributions from the American Federation of Labor and the United Mine Workers. Imported orators were sent into every industrial neighborhood, and yet those who believed in the industrial court and were responsible for its existence, without a single exception, were re-elected. Alexander Howat was defeated in his own precinct.

Why?

Because labor itself, when given the opportunity to vote the sentiment of its individual members without coming into direct conflict with its radical leaders, voted to give the Court of Industrial Relations a chance. It voted its discontent with its own secretaries of war.

A few months later the constitutionality of the court was unanimously confirmed by the supreme court of the state. A few weeks later again a survey of the industrial conditions of the state proved beyond question that the result of the court had been to stabilize production and decrease industrial controversy. Probably nothing more significant has come to light than the official report of the state mining engineer, who investigated the coal production.

When the Court of Industrial Relations was created, following the general coal strike, Alexander Howat, the president of the Kansas mining district, announced that if this court were created all the miners would leave the state of Kansas. Five hundred of them left, but in 1920 those who remained produced 900,000 tons of coal more than the larger number had produced in 1919.

Why?

Because in 1919 there was an average of 13½ strikes a month in the coal mining district. In 1920 there were no strikes. In 1919 the average number of working days of the miners was 141. In 1920 it reached above 200. The smaller number of miners received in wages \$4,000,000 more than they received in 1919. Therefore, when an opportunity came to cast a secret ballot upon the subject of the industrial court, a majority of them voted to sustain it.

At Columbus, Kansas, the law met its final test. Howat, the miners' leader, had been prophesying for a year that if opportunity ever were presented to try out this law before a jury in an industrial neighborhood it would not be possible to secure a conviction—that the prejudices of the laboring men against it would prevent an effective trial. It became necessary to try Howat in the heart of the mining district before a jury of his peers upon a criminal charge. He sent out to the other labor unions of the state a Macedonian cry. He invited every union to send a delegate or delegates chosen to Columbus to attend the trial, in order that there might be indicated to the jury the solidarity of labor's resentment against this law. He informed them that the crowd of union labor people would be so great that the houses of Columbus wouldn't be sufficient to give them shelter, and to meet this emergency he had rented tents and provided for a tented colony of union labor sympathizers. He evidently believed that labor would send its delegates; Columbus believed it; the newspapers be-

Heved it; but when the morning of the trial arrived the only outsiders were the band, which had been hired, and the newspaper correspondents. The delegates didn't come.

The trial was held as all other trials are, and when the case was given to the jury, it returned a verdict holding Howat to be guilty of an offense under which he was sentenced to jail for six months and to pay a fine of \$500.

Every cause the court has touched has been benefited. Permanent adjudication has come. A new spirit of justice prevails; a new state of expectation on the part of labor and labor's families. The leaders of labor still fight it, because they realize that if government may find justice for the laboring man in his quarrel with his employer then there will no longer be any reason why the laboring man should pay out of his pocket every month a percentage of his salary to keep in idleness a lot of agitators who live off labor. This is an industry which is interfered with, of course, if the state makes it unnecessary in the future for labor unions to hire secretaries of war.

The idea of substituting adjudication for arbitration is growing in this country. The packers and their employees have for many months now been submitting their controversies upon wages and working conditions to Judge Alschuler, of Chicago. He has been their court of industrial relations and under his impartial adjudication conditions have very much improved.

A few months ago when the mining difficulties in Alabama had reached a point where they threatened to paralyze all activities and when the strike was generally recognized to be no longer endurable, the miners and the operators were persuaded to submit their controversy to the governor of the state. They chose him as their industrial court and, accepting his decision as final, went back to work.

In Chicago recently more than 50,000 men, belonging to the building trades unions, were going back to work at a reduced wage, because it is the opinion of Judge Landis, who by mutual agreement of the unions and the contractors was chosen as their arbiter, says that wages are too high—that they do not conform with the cost of living and that they had added to building an expense so large as to cripple the industry.

These instances, where by common agreement employees and employers have pledged themselves to submit their controversies to impartial adjudication, merely follow out the idea of the Kansas industrial court. The Kansas industrial court does not do away with efforts at conciliation and at arbitration. It merely says that when these efforts have failed to bring about a composition of the quarrel and the strike or the lockout threatens, then the state shall have the power to step in and adjust the situation.

A system of adjudication of labor difficulties in Pennsylvania which would have prevented strikes would have saved, during the first six months of the present year to the laboring men, nearly \$27,000,000 lost in wages by men who were called out upon strikes and who in most instances gained nothing as the

result of the strike. I find out that the report of the first six months of the department of labor and industry in Pennsylvania discloses the fact that there were over 300 strikes the first six months of this year, involving 100,000 workers and an aggregate loss of 4,186,000 working days. These strikes gained nothing. They inflicted a period approaching starvation upon some of the men who struck and, apart from the losses of the employing interests directly affected, they implicated the business of countless other enterprises and affected the general public. There isn't a single one of those strikes that could not have been settled in justice by the process of impartial adjudication.

Recently there have come into the controversy in Kansas a few of the worst type of employers fighting the law. When labor was scarcer these men were glad to have the protection of the court against the termination of their operations. Now that depression has brought a surplus of labor, they are afraid that the court will deny to them the liberty of taking advantage of the surplus for the purpose of driving wage levels to an indefensible minimum.

But in spite of the opposition of the radical leaders of labor and the radical representatives of organized capital, the law has made steady progress and its success in the state today is regarded as a most hopeful indication that the government may through the exercise of its judicial powers bring a guarantee of peace and justice to all who labor in the essential industries and to all who are affected by their production.

Isn't that better than warfare?

It wouldn't be possible for there to happen in Kansas what has just occurred in West Virginia and what is now occurring in Illinois. The government steps in at the inception of the quarrel and puts a stop to the war before the war has organized itself into the explosive qualities which characterize it in West Virginia and Illinois.

(Gov. Allen will contribute another address on the same subject in an early issue.—Ed.)

VERY BUSY

The young lawyer had just opened his new office, where the paint was hardly dry. Hearing a step outside, and seeing a man's form through the glass of the door, he stepped over to the brand-new telephone and assumed the appearance of being in deep conversation.

"Very well, Mr. Allen," he was saying, as the visitor entered. "I'll attend to that government work all right, although I'm frightfully rushed just now. Overwhelmed with cases—Quite right—Oh yes—Certainly—Good-bye."

Hanging up the receiver he turned to his visitor.

"Excuse me for interrupting you, sir," said the stranger apologetically. "I've just come along to connect up the telephone."

THE SCHOOL DAYS

The teacher asked the class to write a sentence containing the word "heroes." Johnny's sentence was: "A man sat on a chair. There was a tack on the chair. He rose."

"THE NEXT WAR"

WILL IRWIN

The late world war cost in terms of human life 10,000,000 soldiers; and 30,000,000 civilians "who might be living today" are dead. In terms of money—ignoring its more remote economic consequences—it cost one hundred and eighty-six billion dollars. It so mortgaged the European nations that every European alive will be paying the bill at his death. The national wealth of France is estimated at ninety-six billions of dollars. Her present national debt is forty-six billions. This means that every object in France from a pin to a locomotive is mortgaged to almost fifty per cent of its value, in payment for the last war.

The profession of arms had, encouraged by Christianity, built up through the centuries, a code of civilized warfare. Civilians, especially women and children, must not be killed. In event of a siege, due notice must be given so that women and children might have a chance to withdraw in order to escape injury or starvation. Certain cruel methods of killing or injuring were barred.

In the European War of 1914 the code fell under pressure of military necessity. In the first month its letter was violated when Germany without warning bombarded Paris by aeroplanes; its spirit when Great Britain put a starvation blockade on Germany, which necessarily affected civilians as well as soldiers. As time went on the production of food and munitions became as important as the actual warfare at the front. Women were put to work by millions. To destroy munition factories became a legitimate piece of tactics. Women were deliberately killed by thousands in air raids on such establishments. By 1918, almost every item of the "code of civilized warfare" had been violated.

Poison gases were introduced. At first they affected only the lungs and masks were a good defense. Then the Germans introduced mustard gas which produced painful and stubborn burns. Finally, the Americans had ready for the 1919 campaign, the Lewisite Gas, a mysterious compound whose effects, however, are known. It is invisible; it sinks so that it searches out life in cellars and dugouts; breathed, and it is instantaneously deadly; if it settles on the skin, even over a fairly small area, it poisons the system, causing death

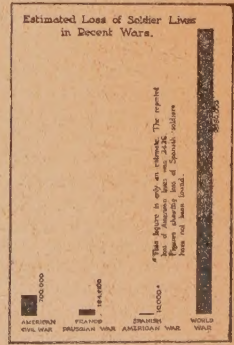
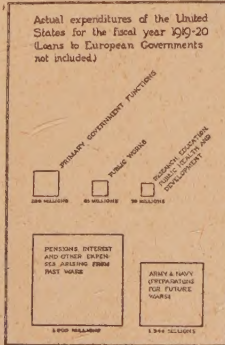
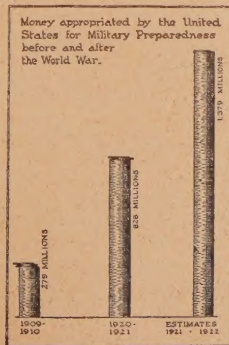
within twelve hours. On good authority it is stated that dozen one-ton air bombs loaded with Lewisite gas could, given a favorable wind, eliminate all life in Berlin. This gas was not used in the great war but we have the formula for its manufacture. So, doubtless, have the European nations by now.

Aeroplanes have a range almost unlimited; and an aeroplane can carry many times as much explosives or gas generating materials as the heaviest gun. Just before the Armistice, a way was found for steering pilotless aeroplanes to an objective by wireless. For the purpose of bombarding towns or fortresses by explosives or gas, the aeroplane has become a gun of hitherto unimagined range and calibre.

Since the Armistice, the General Staffs of all military nations have put scientific men and inventors to work studying the possibilities of killing men. The invisible extra-ray and ultra violet-like rays, which have some peculiar properties, are under consideration, with a view to producing an action which will shrivel up flesh and blood. Some progress, it is understood, has been made in this direction. Much more promising, however, are experiments made on bacilli, with a view to spreading virulent epidemics in an enemy's army and civilian populations. Heretofore we have had only retail killing. Another war will mean wholesale killing and probable extermination of the white race.

The great loss of the late war to the white race lay in the ten million soldiers dead. Breeds of animals are improved by throwing out the inferior specimens and breeding only the select. Mdoern war, under the conscription system, reverses this process. The inferior specimens of manhood are exempted, left free to father children. France, in the late war, lost by death sixty percent of her men between eighteen and thirty years of age—her select human breeding stock.

After former wars, the strength of the female strain was left to renew the breed. But in the "next war" the young women will probably be drafted like the young men for employment in the clerical work of war and in munition making. They will be given fitness tests and the "culls" will be sent back, free



to breed children. Whereas women ambulance drivers, munition workers and army clerks died by thousands in the late war, they would die by hundreds of thousands and perhaps by millions in another war—all select female breeding stock.

The great task before the humanity of the twentieth century is to eliminate war. It must reduce the causes of war of which some are economic. The conditions under which capital is exported have tended to breed war. The internationalism of capital on a plan somewhat like that of the present "Chinese Consortium" would alleviate an evil which was perhaps the great underlying cause of the late war.

The struggle for raw materials is another cause of war. International agreements concerning the distribution of raw materials would be a step away from friction. The tariff, too, is a trouble maker. It is no longer a purely domestic question; it must be considered in the light of just international relationships.

Finally come armaments. We shall never move toward peace so long as we are heavily armed. It will probably be humanly impossible for a nation "prepared to the last belt buckle" to resist, in a time of international friction, the temptation to precipitate a war. If the race for armament goes on, either some of the European nations will collapse—working great injury upon us—or someone in desperation will start another war.

The United States must lead in any disarmament proposal for two reasons.

First, we are universally recognized as the most powerful nation in the world.

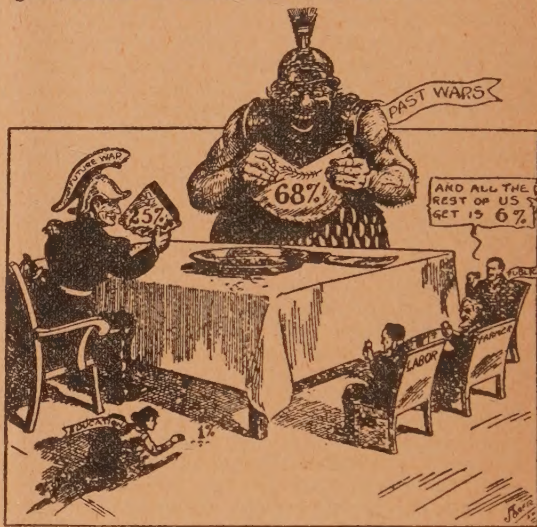
Second, we have more potentiality for successful war than any three European nations put together. The capacity to manufacture munitions is measured by the capacity to make steel. We could under strain put into the field an army of ten million soldiers. We have most of the world's gold; and gold has been called "the sinews of war." Before 1914, the British navy and the German army were dominant in their respective fields. We can build a greater navy than England's, a greater army than Germany's. We have at this moment more munitions of war than any other nation. Japan and the European powers are waiting to see what we will do; they dare not begin to reduce war establishments while a nation so potentially powerful continues to increase armament. We must set the pace—whether towards war or towards peace.

We are now paying as a war bill more than ninety per cent of our national revenues. Most of this goes for old wars; but twenty-five per cent goes to the current military and naval establishments. The Federal Government spends on items of "research, education, public health and development" less than one per cent of our revenues. Such activities as the elimination of social diseases, vegetable pests and the replacement of our forests, the reclamation of arid lands—these languish because we cannot afford them. They all cost less than one per cent of our revenues. The army and navy cost twenty-five per cent. And now,

it is proposed to increase both establishments with a corresponding drain on the tax payers.

If the nations, led by us, agree to limit their armaments we cannot wipe out the bill for old wars. That must be paid by the toil of the next generation. But we can either greatly reduce our taxes, or release billions for the legitimate improvement of the nation. And this is only the most sordid of the arguments for a disarmament agreement.

Only America must lead. It cannot come about unless the American people force the government to force the other nations.



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We have in this issue an unusual amount of first-class advertising which is of vital interest to every preacher. We could not furnish The Expositor at the present rate were it not for the advertising patronage. We fear that in handling so much advertising they may have let some mis-spelled words get by. The first preacher calling our attention to a mis-spelled word gets \$1.

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Said the robin to the sparrow,
"I should really like to know,
What makes these anxious human beings
Rush about and worry so."

Said the sparrow to the robin,
"Friend I think that it must be
That they know no heavenly Father
Such as cares for you and me."

—Sunday School Times.

The New Internationalism

THE LATE BISHOP MATT. S. HUGHES

Let us find our beginning for the discussion of our subject, "The New Internationalism," in reminding ourselves that we have seen Internationalism during the recent world struggle on an unprecedented scale; for, while we have given first thought, naturally, to the fact that nations of the world were at war, it is also true that there were more nations, more men rallied in a common cause than God's sun ever shone upon before. In fact, I think we may say that we have just witnessed the first real world movement. If you go back over the Christian era and try to pick out the great events and the great movements of that momentous period, you would have to catalog such items as the Mohammedan conquest, the Renaissance, the Reformation, the Crusades, the Revival of the Eighteenth Century, the French Revolution, the Establishment of Popular Government, and such items as those. But in the two thousand years, those great movements, widespread as they might be in their final influence, at first were limited to small geographical areas and had to do with limited groups of the human family. When the Mohammedans, in their new religious enthusiasm, broke their bounds and started for the conquest of the world, like a besom of destruction they overran Northern Africa—Northern Africa where the Christian Church at one time promised to be the brightest jewel in our Master's earthly crown; and when Mohammedanism had passed that way, they had fairly trampled that early church into the sands of the desert. They broke through Europe, breaking like a tidal wave at the pillars of Hercules on the Atlantic, then gradually receding until for several generations they have survived in Europe only in the person of the Sultan of Turkey, held in place (to our shame be it said) by the Christian powers of Europe.

The Renaissance, which brought us the recovered treasures of the old literature, had its points of contact in the literary tie of the European courts and the scholars of the European universities. The Protestantism which threatened at one time to shake the papal power suddenly stopped, because it meant a counter-reformation in the Roman Catholic Church; and from that time down to the present, Protestantism has never made any influential impression upon the land and the people of Italy. And so with the French Revolution; it was French. And so with the European crusades, that for a little time turned the tides of human movement Eastward instead of Westward.

The American Revolution had to do only with the two English-speaking peoples on either side of the Atlantic Ocean. So every great event and every great movement of the Christian era has been limited in its geographical area and limited in the group of the human family upon which it had influence.

But, for the first time in history, we have really seen a world movement in the great war, from which we are just emerging. The largest neutral nation was little Holland, with

its dependencies having forty millions of people. The next neutral nation in size was Spain, with twenty millions of people. And the third neutral nation in size was our cantankerous little neighbor on the south, Mexico, with fifteen millions of people. Out of all the millions of the earth's population, only 133,000,000 failed actively to get into the world war; and the war was harder upon some of the neutral peoples than it was upon some of those who actually declared their participation in the hostilities.

Think what it means; fifty-six millions of men called to the colors; eleven millions of casualties. There is only one way we can get an appreciation of what we have been seeing. At a critical time of the Roman empire, all its interests from the Euphrates in Asia to the River Thames in Britain were cared for by an army of 400,000 men. We killed that many and wounded that many in a week, and went merrily on with our work of war; yet the grand army of Napoleon never numbered over 700,000. In other words, we have been witnessing a war, on a scale undreamed of in past history, an Internationalism.

To this subject, we Americans gave ourselves with a great deal of debate, especially in the United States Senate. It may be said with truth that for 125 years, politically the United States has been a hermit nation. Our traditions all point in the direction of a sort of self-centered isolation. It goes back to the sage advice of the farewell address of George Washington in 1796; and George Washington, coming to the experimental work of launching the new Government, lifted his eyes and saw Europe on the verge of a great cataclysm almost as bad as that through which we have just come. And because of our distant and detached situation he warned the American people against any entangling alliances with European powers, which at that time were mostly autocratic. And from that day down to the present time, whenever we have lifted our eyes and looked out into the great political world of this planet, straightway our constitutional sages and our students of national history, have warned us that George Washington once told us that the thing for Americans to do was to shun any relationship in the way of alliance with foreign powers and to remain under our own detached condition.

Now I believe that the advice of Washington when it was given was sane and statesmanlike. We were simply taking our first steps in a great governmental experiment. We were not unified; we were not solidified; we had not tried our institutions. But that which was advised over a hundred years ago by our first president has been taken as a principle of the American government for perpetual application. We forget in our discussion, too frequently, that every document from the Book of Genesis in the Bible down to the last utterance of Woodrow Wilson before the joint session of the American congress is to

be interpreted in the light of the times in which it is given.

I am not mistaken when I say that a great deal of water has poured under our bridges since the time of the farewell address. I am not mistaken when I say that the world of today is not the world of George Washington. I am not mistaken when I say that the America of 1919 is not the America of 1796; for from the time that George Washington gave to his people that sound advice, Internationalizing forces (whether we have been conscious of it or not) have been at work in our national life and have been taking us out of ourselves into the great world where finally in our prosperity as we believe, under the guidance of God, we are intended to play a mighty part for truth for righteousness and for humanity.

Notice, some of the International forces to which we have been subjected.

In the first part of the century after George Washington spoke, there came the Internationalizing influences of steam and of electricity. New means of communication and of transportation undreamed of in the time of George Washington, bound the new world together, until today they are a neighborhood for the purpose of news and for the purpose of business. Washington today is closer to the capitals of Europe than the capitals of Europe were to each other in the time of George Washington. In other words, God has been forcing the American nation out into the world under the propulsive influences of steam and of electricity.

Notice again the economic influences that have been at work. All the great business of the world is really International. Shipping and banking and insurance, and even agriculture—all of these things are not national; they are International.

You remember that book of Norman Angell's, "The Great Delusion," published in 1910, to show that there could never be another great war. It was good reading before the war! But there was an illustration in it from the economic side that will show you what I have in mind. I can't give you the words exactly; I can give you the thought. He went on to say that over in Essen in Germany they were building locomotives for a little railroad down in the Argentine Republic; that that little railroad in the Argentine Republic had been financed in Paris and in London; that they wanted that little railroad down in the Argentine Republic to bring the wool crop of the interior to the Atlantic port; and when the wool crop of the interior of Argentine came on the little German railroad down to the Atlantic port, it was sold to Bradford manufacturers who took it to England and who made it into blankets; and then they sold those blankets to Montana miners; and the Montana miners were getting out copper ore which they sold over in the Chinese Republic, because the Chinese Republic wanted to build telegraph lines to keep them in touch with Western civilization; and the manufacturing center in Essen, Germany, maintained a plantation down in Southern Brazil; and the Southern Brazil plantation bought its machin-

ery largely up in Chicago, in the United States of America.

Wherever you get hold of one end of an economic thread, it is likely to take you all over the world before you are able to drop it. In other words, we may solemnly, and with an assumption of statesmanship, talk about staying, as we have been, with a great wall built around us here in the United States; but the Internationalizing forces of commerce and shipping and banking and finance and manufacture and agriculture will never allow the American people to be a hermit people, politically, as they have been in the past.

So I might speak of the Internationalizing influences of ideas and of travel and of war and of all that sort of thing; but let me speak of the fact, too, that whether we have realized it or not, we have actually been going at International affairs, politically. We had not gone very far away from Washington's farewell address before one of our Presidents issued to the world that mighty challenge known as the Monroe doctrine. For nearly one hundred years now, that challenge has been flaunted into the face of the civilized world by the American Republic; and two very remarkable things characterized it.

In the first place, it has never had (until Paris) a recognized place in International law. The British Empire has been the only government that ever squinted toward it with anything like approval. And the second thing about it is this: there has never been a year until within the past two years, when the American nation was able to back that Monroe doctrine in the only way that could give it force; namely, by an army and a navy!

It was a challenge to the autocrats of Europe, to the effect that the United States of America insisted that the young republic that were springing to life in the western hemisphere should be given their opportunity, and that we would not tolerate the attempt to domesticate autocratic institutions over here in the western world. That was in 1823. A little later we did something in the way of International matters, when Secretary Hay insisted on the open door for China. We went out a little deeper when we built and took control of the Panama canal; and little by little we have been moving out, until within the past year we have seen the president of the United States gathered around a table with statesmen of other powers in Europe, declaring who should have sovereignty on the Dalmatian coast; what kind of a government Poland should have; and whether or not certain groups in Russia should be supreme, with our aid, or against our interests.

Not only that; but the great Internationalizing influence has been Christian missions. For a hundred years, during the time when the government was staying in this country and insisting only on having a voice in what was going on in this western world, the Church of the Living God, with that vision that was given her by the spirit of the Most High, has been pushing out into all the world to preach the Gospel to every creature, to discipline all nations; and no great power can send its sons and daughters into all the world, n-

great power can raise from year to year missionary money in its churches and expend it to the glory of God, in the sending of the Gospel abroad, without finding itself sooner or later (whether it will or not) an International power in the world.

When this war broke out, Englishmen and Americans looked at each other rather askance. Every once in a while some one mentions the fact that we have a common language. That is a tremendous bond between England and the United States. I think it has stirred up more trouble between the two nations than almost anything I know of. We don't care anything about what a wandering German, or Frenchman, says about it; but the minute an Englishman says something it is different; he speaks in our own language. And there were some reasons for the estrangements that had grown with the years. There was the Revolutionary war, of course. It is an interesting thing that if you open a history of the United States, you will find the opening chapters given to the American Revolution, while if you open an English history, such as they study in the schools, you will find a paragraph given to it as a regrettable incident in the long colonial history of the Empire. This is a perfectly natural thing. It was the beginning of our national life. It was simply a tremendous blunder in connection with a single reign in the long history of England.

Then we hadn't much more than gotten through with the bitterness of the Revolution, (which because of the presence of the Tories in this country, had the aspects of a civil war) than we came into the War of 1812, which was one of the most inconclusive and most inglorious military excursions we ever had anything to do with. It is a very remarkable fact that we declared war two days after the English government declared that it would withdraw the obnoxious orders in council, on which we based our declaration of war. It is always a most interesting thing that the only battle of that struggle in which Americans can take any pride was fought about two weeks after peace had been declared—the Battle of New Orleans. But we had no cable communication at that time.

And it is a further mighty interesting thing that the Treaty of Ghent, that settled the peace between England and the United States after the war of 1812, never makes any mention about the things we fought about at all.

And then we hadn't gone very far before we came to the Civil War; and one of the things that estranged us again was the attitude of England during the time of our great struggle, when those who represented the forces that were fighting for the integrity of the American Republic over across the water, in the person of such an orator as Henry Ward Beecher, could scarcely get a hearing from the English people; when the industries of England were mobilized in behalf of the enemies of the Republic, a pleasure, by the way, for which England had to make restitution by arbitration after the war was over. And then there was also the fact, as revealed by Lord Holten, who was one of them, that in the House of Commons during the Civil War, the United States

of America had but four friends, and Mr. Gladstone, in a speech that he made, declared (this was before the Battle of Gettysburg) that the leaders of the South had created a nation. All of that sort of thing hadn't a tendency to make us shake hands across the sea and to recall to our minds the fact that blood was thicker than water.

Then there were some other minor irritations. All of these things seemed for a time to keep us apart and estranged; and in addition there was a deliberate propaganda, a poisoned gas attack, that we Americans didn't recognize until we found that we had been so innocent that we were almost obliged to hang our heads in shame. You remember that the secret service got hold of that cad Bernstorff's, message to the Imperial German government, asking for money to influence the congress of the United States, and suggesting that the Imperial German government make an official declaration in behalf of Ireland, in order to influence what he called Irish-Americans in this country in the interests of the Imperial German government. In other words, we have had a foreign feud brought to the shores of this country, influencing our elections in the states and in the nation; and any man, Irishman or German, who does that sort of thing does it only because he thinks more of a foreign land than he does of his adopted country!

Then, the way in which Germany wormed herself in, laying her influential hands upon the press; domesticating herself in our great universities, with that subtle power of propaganda, giving the world to understand that Germany was the headquarters for education and Kultur—until our colleges and universities in this country for twenty-five years have not been ready to add a man to their faculty unless he brought at least one degree from a German university! You turn the average college professor upside down in this country and you will find him stamped, "Made in Germany!"

In other words, in addition to all these natural forces that were at work, we had inside our land—and they are still active and energetic—a deliberate attempt to turn the hearts of the descendants of old England in this country against what we sometimes call the mother country.

Then there was the reluctance with which we took any active part in the late war. Believe me, my brethren, you may not have known it, but Canada was a mighty chilly place for a recognized American. We were true to our traditions in staying out of the war; and here was the thing that had its effect upon the relation between our country and Canada and England at that time. They knew that they were fighting in a cause in which we were as much interested as they, and they could not understand why a high-minded people who believed in righteousness and humanity could proclaim an official neutrality under such circumstances.

You remember the President proclaimed that we were to be neutral, even in thought—and I would have thought that a college president might have known that our feelings and our

thinkings in the United States are not guided by presidential proclamation!

And then there were other things that added to the situation; namely, such phrases as "Too proud to fight" and "Peace without victory," and some others that I need not recall at the present time; and the result was that finally there was a decided coldness between the two peoples. They talked about us as being money-grabbers, and we got back at them in that cartoon that represented John Bull standing to one side in the war, saying that England expected every Frenchman to do his duty.

But all of this was in seeming, rather than in reality, as I have had an opportunity to say to English audiences; for our kind of neutrality is the sort of a neutrality that a sister power may very well thrive upon. For while we were officially neutral, the American people never were neutral after the first news that came across the waters as to what was going on over there.

We stood on the bank a long time—no one can accuse us of being hot-headed, or suffering from anything like blood lust. They violated Belgium, and we did nothing. They deported her people into virtual slavery, and we were dumb. They sank the Lusitania, and we wrote a note. Then we started an International School of Diplomatic Correspondence; and for a long time a clown in the Hippodrome in New York got a laugh by representing the president of the United States pleading with the kaiser to stop killing American citizens and destroying American property, because the supply of note paper was exhausted in Washington.

The fact of the matter is that, when at last the issue did come, we were actually forced into the great war, for we had come, not by what England had to say, not by what France had to say, not by what Italy had to say—we had come to realize that the cause of humanity and democracy were at stake and that if the Central powers won there wouldn't be a square foot of land on this planet of ours for a liberty-loving man or for a democratic institution.

Before ever we got into the war, however, we showed our neutrality first of all by raising the largest loans that had ever been made by one power to other powers; and not a dollar of loan did we ever give to the Central powers. We had mobilized the American industries, under the flags of the Allies; they were working night and day. To be sure, we were paid for it, but they were working for the Allied powers and not for the Central powers. Not only that, we had over 25,000 of our American citizens fighting in the Canada contingent alone.

Not only that, but we had the American Ambulance corps; and at the time a state of war was recognized between the United States and the Imperial German government, there had been forty of those Americans driving ambulances over there cited for bravery by the French and English governments—forty of them were given the *croix de guerre*; two of them were given the military medal, and three of them were dead. That is a fine sort of neutrality, if you will stop to think of it for a moment.

And then there was the action of Harvard University. In the very beginning of the war it laid down \$10,000, and increased that to more than \$10,000 a month, and started over there its surgical work and its nursing work until finally it had charge of a base hospital and Harvard University, in the United States of America, had a long casualty list, before ever war was declared.

And I might go on and speak of the American Flying corps and all the rest of it.

As I told a Canadian audience some time ago: that in a past generation when the United States of America was up in a corner fighting for its very life, when we were struggling over a great moral issue—history doesn't tell that the industries of England were working in our behalf; history doesn't tell that the British bankers were making their great loans to our American forces; history doesn't tell that the great universities of Cambridge and Oxford were sending their contingents over here to help us in our struggle. History doesn't tell us anything of that kind; it tells us another story altogether. And if you want to even up accounts between the United States in this struggle with its neutrality and England in our Civil War with the part she played, the credit is altogether on the side of the United States of America!

But while we have been re-reading some of our history, we have drawn to mind the fact that in the Revolution we were up against German autocracy, an autocrat who happened at that time, without ability almost to speak the English language, to be on the British throne.

The real representatives of democracy, dating from the Magna Charta, in that great struggle, were the Americans! And when England allowed her banner for a little time to falter, under the influence of George the Third upon the English throne, the English sons in the new land lifted that banner and carried it on. The real Englishman in that struggle was George Washington!

And England owes something to us. George the Third's mother told him to be a real king, and he started out to try to be a real king over here in America, and got his royal fingers burnt. And no other British ruler, from that day to this, has ever tried that sort of thing in the colonies. In other words, we taught England how to treat her colonies; and when England comes out of this war ten times as strong as she was when she went into it; when her self-governing dominions like Canada and Australia and New Zealand and Newfoundland sent their men by the tens of thousands, although England did not have the power to draw a single soldier; when the backward civilizations like Egypt and India (always seething with revolution and ready for volcanic outbursts) rallied to the Union Jack; and when the islands of the sea and those other dependencies of England in Africa and Asia and elsewhere sent their contingents, it was a marvelous overturning of the hopes of England's foes and the fears of England's friends.

I took up in a ship's library on the Pacific not long ago Lord Morley's declaration in that wonderful "Biography of Gladstone" to

the effect that no one could imagine Australia sending an army to Europe to enforce the terms of a treaty that England might have with Belgium; and that is exactly what Australia did, and, doing it, wrote some of the proudest pages of British military history.

The United States of America can't plead babyhood any more in this matter of taking international responsibility. We cannot look the world in the face any longer and declare our rights, while paying no attention to our responsibilities. The Lord God hasn't given us our peace and our prosperity and our standing in the world, that we may simply grow rich and enjoy ourselves, while the great world lies in the welter of suffering that we see about us on every side; and mark you, the time has come when the nation to which we belong, in the name of God and for his Kingdom, will get out into the world and play its part as it ought to play its part.

I heard an enthusiastic colleague of mine declare, while hostilities were still going on, that when this great struggle was over, the Monroe doctrine would be a dead as a dodo. Hear me! What we want out of this struggle is a Monroe doctrine not for the Western hem-

isphere, but a Monroe doctrine for the whole wide world! We want to let any man who feels the movement of military autocracy within him understand that wherever on this planet democracy is threatened, England and the United States will be there to defend the cause that they represent!

Hear me! I speak with deep feeling! I don't know that I have any personal prejudice in favor of the English. I am a good deal like the newspaper reporter who said he was always in favor of every reform until he met the reformer! I am not speaking now with personal prejudice, I am speaking because I believe that the future of the world depends upon England and the United States getting together in the great interests of humanity and precepts for the future.

I believe that the new Internationalism that at last will gird this planet will have its beginning when England and the United States shall clasp their hands together, for the protection of the best things that have to do with the future of the world!

From "The World's Moral Problems," published by the National Reform Association, Pittsburgh, Pa.

The Town That Tried to Bar the Church

ERIC E. LEIBNER, Afton, Mo.

The little town of Liberal, Mo., has a unique and unusual history for an American town. Nestling in the foot hills of the Ozark mountains, at the junction of two railroads in the coal fields of Barton county, near the southwestern corner of the state, it has a population of approximately 1,000.

It was founded about 1880 by a lawyer, one H. Walser, a spiritualist, who desired to establish a community built entirely upon "liberal" ideas, which was to be the haven of refuge for spiritualists and free thinkers. People from various parts of the land came to Liberal to escape the church, the Sunday school, preachers, Bibles, prayers and anything else of a religious nature. A small hall was erected for meetings and in this place the people met on Sunday to discuss "the mistakes of Moses," "the ridiculousness of miracles," "the absurdity of the idea of a devil, etc." They held spiritual seances galore and "called up the dead" to converse with them. The "hall" stood in the middle of the street. Here everyone who came was to get liberty for their minds and freedom from superstition, error and bigotry. According to reports, many who came to Liberal expecting great things, soon became dissatisfied with the realities and left in disgust. The original charter of the town stipulated that neither a saloon nor any church should be tolerated in the town. Though this provision was, in a measure, contrary to the constitution of the United States, it was permitted to stand. But

With the aid of politics, with which it was so often corruptly affiliated, the saloon soon made its entrance in Liberal, and, for a time at least, became established in its business. But the infidel population were mostly strong for Temperance and still are some of the best workers in that line, according to W. E. Matthews, the resident pastor at Liberal. So because of the lack of patronage, the departure of the saloon was certain. It was merely a question of how long it could hold out. For quite a number of years there has been no saloon in the town.

Nine years after the founding of Liberal, in 1889, the Methodist Episcopal church was organized upon the request of some of the inhabitants, and the Christian church about one year later. Rev. Adam Bevons organized the first church and was the first pastor. At the time of writing (August 1921) Mr. J. M. Wilson is the only charter member of the congregation still living. Through the efforts of Mordecai Bell, who was an active member of the St. Louis conference from 1877 to 1895, the members of the M. E. church were able to acquire for their church purposes, the old "Universal Mental Liberty Hall," as the meeting place of the infidels and spiritualists had been named. This was made possible by the fact that the hall, under the rule of the spiritualists and free thinkers, was not able to meet even the current expenses and further, by the fact that Mr. Walser himself, the founder and leader of the town, began to wonder whether he had not made a mistake after all. He felt that a church might possibly do some good to the town; at any rate, it could do no harm, so he expressed a willingness to sell the property. The Methodist people immedi-

"The best laid schemes o' mice and men
Gang aft a-gley;
And leave us naught but grief and pain
For promised joy."

ately grasped the opportunity and so gained a firm footing in the town. But the place soon proved to be too small. It was enlarged considerably, but is again too small to meet all demands, so the people of Liberal are laying plans for a beautiful, commodious church, which will supply all the needs.

There is still some opposition and antagonism to the church in Liberal, but it is rapidly dying. At the Christian church services are conducted on two Sundays in the month, the pulpit being supplied by a pastor from Springfield, Mo. Rev. W. E. Matthews is the only resident pastor in the town. At his church (M. E.) prayer meetings are held regularly each week with an average attendance of 10 people, while at the two regular services each Sunday, morning and evening, the attendance averages about 50. The Sabbath School has 11 classes with an enrollment of 216 and an average attendance of 130, meeting in the one-room building. Classes cannot grow because of the lack of space. At present approximately 25 per cent. of the population of the town are affiliated with the church. The field here is ripe for the harvest.

A "free thinkers' university," which did not

exert the desired moral influence upon the younger generation, has been replaced by a modern school building valued at \$10,000, which not only the eight grades of the grammar school are taught, but also a fully accredited high school course. Three teachers in the high school and five in the grades have charge of the education of the children.

For the most part, the inhabitants are families of coal miners. Some of the men have no work for months, while others work only one, still others three days a week. They have, therefore, encountered some difficulty in raising enough money for their new church for which there is a crying need in the town not only for religious purposes, but also as a community center. They are compelled to rely upon help from the outside to a certain extent. Here is a splendid opportunity for some individual or church to help put a one-time "infidel stronghold" into the fight for God and his Kingdom.

Even in a town of spiritualists and free thinkers, infidels and the like, one cannot very well do without the Church of Christ and its influence. Such an undertaking will, in every instance, prove to be a miserable failure.

"Does It Pay to Pay the Preacher a Living Salary?"

WILLIAM S. MITCHELL, Philadelphia.

However much sentiment there may be in the matter of ministerial remuneration, and we have had quite a little, it must not be forgotten that underneath the whole problem of pay lies the practical question of the returns received by the church for its outlay. Remuneration, in business, is sharply checked by results-sales, production, new accounts. Why not the work of the minister also? Surely that is good business. Unquestionably this will appeal to the practical minded church official who is continually making use of this selfsame test for those whom he employs in his business. In fact it must be confessed that we have seldom looked at the matter in this fashion. The work of the minister has seemed so far removed from steel, sales, output and volume of business that even the hard headed business man has felt himself helpless to gauge in any real and definite way what his church is receiving from its minister. Too frequently there has been the backlying thought that money paid to the minister is really not a salary, as salaries are understood in his familiar business world, but a stipend, a living to which a minister of God is entitled but the sum of which has comparatively little connection with the service he renders.

Suppose we get down to facts in this matter and know from the records whether it pays to pay.

In this country there are a number of churches willing to pay their ministers a sum of \$5,000 and more. Even to many a large and prosperous church this sum seems extravagant for ministerial compensation. Whole areas of various denominations, as prosperous as similar territories elsewhere, with memberships as large, if not larger, and per capi-

ta wealth in many cases greater, reveal practical skepticism on the matter, if the financial statistics are to be the basis of judgment. Being curious to know from the facts whether such a salary as mentioned is an extravagance or possible of practical proof as to good business judgment, a study has been made of some fifty parishes paying the familiar \$1,000 salary and ten paying the higher figure, \$5,000. The areas covered by these studies represent the west, middle west and east. The territory in the east is both cosmopolitan and rural. The high salaried parishes considered have each been selected from the identical territory in which the other charges compared were chosen, in order to make the fairest possible comparison. The results are interesting.

As an aside it might be noted, as a chance observation, that a perceptible difference exists between parishes paying \$1,000 and even the slight difference of \$50 below that figure. The moment the higher salary point is reached the reflection is at once visible in church membership, additions, property and benevolence. To a lesser degree this is true of the \$2,000 and \$3,000 salaries. To the person scanning the records it would seem that the oft mentioned "grades" of ministerial standing are less a fiction than sometimes they are thought to be. Apparently there are great planes of ministerial ability toward which large numbers of ministers gravitate and the difference between these in actual ability of leadership and ministry is sufficiently marked to be noted even in a cursory observation of the records of a large number of parishes.

While it is true that it is difficult to discover in mere statistics an accurate measure-

of what the minister is actually doing there are certain great items which are so intimately related to ability and effectiveness that, in a rather broad way, they point the way in such study as this. Those items are: Value of church property, membership, Sunday School enrollment, additions to membership and benevolent giving.

Membership, additions or losses and enrollments in the church school furnish an excellent barometer for ministerial success. Benevolence indicates leadership in those larger phases which relate a parish to the world, and property represents a somewhat adequate gauge for the responsibility which is to be entrusted to any pastor.

The records of the men receiving \$1,000 salary reveal the following facts:

The average accessions to the church membership in this class proved to be but 8 a year; the average membership supporting such a pastor was 134; the average enrollment in the Sunday School 170; the average benevolent giving \$558 and the average property held by such a church, representing parsonage as well as church, was \$9,212.

There are some interesting local revelations in the figures, as presented by areas. The largest average membership is found in Pennsylvania and the smallest in northern New York, largely a reflection of the density of population. The largest property holdings are in those areas adjacent to the largest and oldest metropolitan cities and indicate the slow increment of church property along with the increasing wealth of the community. One of the areas standing first in property holdings is last in its benevolent giving, showing the lack of vision and sympathy.

But what of the church's return for the \$1,000 it spends in salary?

It costs \$124 for each new member secured. For every dollar invested by the church in salary it holds \$9 in property value and raises \$6c for benevolent giving.

How does the \$5,000 minister compare with these figures? Do they pay him to be an extravagance? Or, from the view point of business is he a good investment? Let us see.

The average accessions to the church paying the higher salary amount to 112 a year, 14 times that of the man at the lower wage. The comparative cost for each new member in the two classes is most illuminating. The cost in the \$1,000 class, estimating by ministerial remuneration, is \$125 each; in the \$5,000 class only \$44.64. Figuring the larger attractiveness of the higher salaried church and its ability to win members of higher type and larger income there is even a greater disparity in the results. There can be no question that merely on the basis of growth in membership the higher salary justifies itself.

When we come to the other items of our comparison the difference between the two is even more marked. The average church served by the \$5,000 pastor numbers 1338. The average cost per member for ministerial service is \$3.91. The average membership served by the \$1,000 man is 134 and the per capita cost is \$7.39. The higher priced man shepherds ten times the number of folks cared for by the

lower priced man and at less cost per capita. His Sunday School enrollment is 882 to the other's 170. His benevolent giving \$14,185 against \$558. His property holdings \$158,000 against \$9,212. For every dollar invested in salary the church paying the higher wage raises \$2.81 against its neighbor's 56c and holds \$31.60 in property against the other's \$9.

Clearly the \$4,000 additional in salary is purchasing something sufficiently tangible to justify it to any business man. From a cost and returns point of view the higher waged man is the cheaper man. The sharp change in figures evidenced the moment the \$1,000 salary line is crossed either way would argue what it is that the church is buying with its larger sum. All the statistics which can be found bearing on the matter of the actual direction of church activities indicates that the higher salaried individual is actually leading, marshalling the forces of the church for its task, furnishing the incentive, the vision, the purpose which make possible results. The modern church is a complex enterprise. The man who would secure results must be able to wield it as an instrument, to weld its forces together, to harmonize its difficulties, to inspire it to greater endeavor, to awaken it to larger possibilities.

Who and what are the men whom the church is able to secure for \$1,000?

These men usually fall into four groups: Young men serving their apprenticeship and available at this figure because of lack of experience; old men, now past the prime and in consequence less sought after by more desirable charges and compelled to accept what they can get; mediocre men who were never able because of personal limitations in the way of education, tact, ability, or personality to lift themselves out of this class; and, lastly the camp followers, the men who for one reason or another are mere hangers on and outside the regular ministry but given these charges because no other can be found to serve them.

The man who has greater possibilities quickly passes on for the demand for the capable is always greater than the supply. This leaves the remaining and constant supply one of the inefficients, the unambitious, the indolent, the peculiar, the aged and the uncertain supply. None of these men have a permanent interest in the work assigned. Their connection is the most transient in the ministry. They are passed on from parish to parish, each suffering their stay more or less impatiently and wishing for the time of their removal. What incentive can there be found in such a situation for either man or congregation?

But will it pay to pay a higher wage on such charges? Will the returns justify it?

The remarkable thing is to follow the experiment where it has been tried. A certain church, in this \$1,000 class, was persuaded by higher authorities to raise its salary to \$1,500. For this figure, a year or so ago, it was possible to touch a class of ministers a grade or two higher in rank, usually younger men of the type of those entering as apprentices for \$1,000 but now with several years of practical

experience behind them. For man and charge the change in remuneration worked wonders. The church felt a new consciousness of pride and for the first time in years of history had a real expectation of results from its pastor. The man looked upon the charge not as a mere doorstep to success, but a field for its achievement. That year there were more accessions to membership than that particular church had ever witnessed during one year in two decades. A new initiative manifested itself in response to the new leadership. The old, shabby weather-beaten building in which they worshipped was painted and a carpet purchased for the hitherto bare floor. A young people's society was organized and utilized as a choir in the Sunday services. A Scout troop and girls' club were added. The old, timeworn pie socials and

oyster suppers gave away to new and attractive features the neighborhood had never known before. The following year, voluntarily, the salary was raised to 1,800 and today stands \$2,000 and parsonage, a neat, furnished structure beside the church, and the standing of the charge and its present reputation for aggressive activity insures for years to come a leadership of sufficient ability to prevent it ever slipping back into the old hopelessness of the past. Five hundred dollars accomplished the miracle, accomplished it because \$500 plus the \$1,000, which could purchase only inefficiency, could now command leadership and leadership insured success. Did it pay to pay

(We will pay \$1 each to six 250-word answers to or discussions of this subject.—F. M. B., Editor of The Expositor.)

WHO SPILLED THE MILK?

Why Pastors of Two States Didn't Get Salaries Increased



Following is a series of letters and replies. The occasion of the first letter was an illustration and a story of a gentleman prominent in one of the leading denominations having paid some \$14,000 for a Jersey cow. We reproduce a picture of the cow above. The letters speak for themselves.

I reprint these letters to demonstrate several points.

One—That laymen of wealth are in favor of paying decent salaries.

Two—That denominational officials often block the effort. Whether they feel there is not sufficient for all and that it is for the spiritual good of the rural preacher to suffer, I do not know.

Three—That this should dispose of a criticism offered to my campaign for living salaries for ministers, viz.: That I do not reach the laymen. And these letters will show that I am doing something besides using my pen and criticizing.

There are other series of letters which I would like to share with you, but my correspondents will not permit it. While many denominational officials would not agree with this statement, I always try to fight fair. And when I mistakenly or inadvertently hit below the belt no one regrets it more than Roosevelt said: "Aggressive fighting for the right is the noblest sport the world affords, and he was certainly right.

F. M. BARTON.

November 4th, 1920.

Dear Sir:—

The _____ Year Book report of church maintenance in Pennsylvania shows that of the 656 pastors employed, some 408 have an average salary of \$1,500 a year, but that 249 are getting less than \$1,000 a year. To bring the minimum salary for _____ preachers in Pennsylvania up to \$1,000 would cost Pennsylvania _____ about \$45,496 the first year, and much less the next year.

The increase in salary to \$1,000 would increase the efficiency and spirit of your men so that they would build up their churches spiritually and financially. You know that a man can't do good work when harassed by debt, and without hope of getting out. If you could get an expression from members of your successful town and city churches you would find that from 25 to 30 per cent of the members were Sunday School pupils in these smaller churches which you allow to be manned by men who can have little or no heart for their work.

In days of old those whom Jehovah blessed, made burnt offerings of the best of their flocks. The price of a registered Jersey bull and two or three cows would revolutionize the churches of Pennsylvania. That is merely for illustration. It would not be wise for one man to do this, but it might easily be done by a hundred leading men of your state. Or these men could offer to pay half the amount if the churches to be benefited would raise the other half. But some of the churches couldn't do this, so it is wiser to raise the whole amount the first year.

I will be one of 100 to give \$450 for this purpose. Will send check on receipt of your notice.

Sincerely,

F. M. BARTON

November 9, 1920

Mr. F. M. Barton, Editor,
The Expositor,
701 Caxton Building,
Cleveland, Ohio.

My dear Mr. Barton:

Your 4th of November letter to my Philadelphia address, finds me at the New York office. Its advices interest me, but they would interest me more if only I lived in Pennsylvania.

My residence is in New Jersey and I am therefore much more familiar with New Jersey _____ and with the salaries paid to their pastors than I am with the Pennsylvania statistics in this connection.

Have you a like proposition to make regarding the pastors of New Jersey, or are you more particularly interested in Pennsylvania? If the latter is the case, I will be glad to pass your letter on to the President of the Pennsylvania Convention.

Awaiting your further advices which should reach me at Philadelphia,

Sincerely yours,

My dear Mr. _____: November 15th, 1920

Thank you for accepting the letter in the spirit it was sent. My reasons for suggesting the increase for the 249 Pennsylvania _____ pastors to a minimum of \$1,000 a year were:

1. That it is one of the largest and most influential states in the Union, and if this much needed reform could be put across in Pennsylvania it could be accomplished anywhere.

2. That if _____, a name linked with _____ for 50 years in the minds of the business world, would inaugurate this living-salary-for-preachers-movement it would command the attention and respect of the business men.

Do you know the story of a Mr. Du Bose who was accompanied on a drive by a young lady who when excited lisped? They came to the local Lovers' Lane, and he said that it was customary to take toll, and that the toll was either a kiss or a hug. The proper young lady was so shocked that she cried out "Oh! Mr. Du Both!" Why not do both New Jersey and Pennsylvania, the great and the small? This would not be going out of bounds, or exceeding the privileges of your recent presidency of _____.

I would therefore repeat my offer of being one of 100 to give \$450 for the purpose of raising the salaries of 249 _____ preachers to \$1,000 a year.

And I would add, that I will be one of 100 to give \$226 additional to raise the salaries of 82 _____ preachers to \$1,000 a year. You may not know that I do not belong to your denomination and certainly am not a man of large means. I make the offer because the _____ preachers are the most poorly paid of all the large denominations. You may wonder why the salaries of 249 _____ preachers can be raised to a minimum of \$1,000 a year by the expenditure of \$45,000 while \$22,600 is required to raise the salaries of 82 _____ preachers to \$1,000. But a study of the _____ Year Book for 1919 indicates such is the fact.

Now, let us do this in a way that will give it permanence, and to do that the subscription agreement should read somewhat as follows:

In order that no _____ pastor in _____ (or _____) shall receive less than \$1,000 a year, and that when the local congregation fails to pay that amount, then the _____ Board of Home Missions shall be chargeable for the deficit, and that this charge may be met for the year 1921, we the undersigned contribute the sums opposite our names to the _____ Board of Home Missions of _____

or _____. It is agreeable to the contributors that before announcing the gift of the whole deficit that the local congregation be urged to raise 50 per cent of the necessary amount, and if they do so, then the balance remaining in the ministers' fund shall be spent for the same purpose in 1922.

If this can be pushed forward so it could be announced at Christmas time, it would be a most glorious Christmas in the homes of these self-sacrificing men, and the year of 1921 would be the most blessed year to the _____ churches of _____ or _____, or both.

Sincerely,

F. M. BARTON

November 22, 1920

F. M. Barton, Editor,
The Expositor,
701 Caxton Bldg.,
Cleveland, Ohio.

My dear Mr. Barton:

Your 15th of November letter has followed me to _____ where I have large interests.

The purpose of both your letters appeals to me. So do your reasons therefor. Before giving you a definite answer, I prefer to discuss the matter with the state secretaries of _____ and _____ on whom must fall the working responsibility for raising the required fund in their respective states.

I am due in _____ next week for important conferences concerning denominational work, and hope to see both men there. I would much prefer to discuss the matter with them personally than in correspondence.

Meantime I am telephoning the _____ secretary asking him to go west with me.

_____ is a small state; to find therein 100 men who will contribute \$226 each even for so deserving an object, will be a very difficult task. But in my judgment _____ influence will count fully as much as that of _____. Would you be willing to raise your offer to \$450 for _____?

Reply care of _____, should reach me November 30th-December 2nd.

Sincerely,

November 26, 1920

My dear Mr. _____:

Yours of November 22nd. I will increase my offer to \$450 for New Jersey, providing the _____, or a committee representing the _____, makes the minimum salary for _____ preachers \$1,000; the difference between what the local church pays and \$1,000 to be paid from the Home Missionary funds, which funds we are augmenting by a special gift.

It is a matter for rejoicing that you are willing to include _____ in your plans for the minimum salary. As per my letter of November 15th, my offer for _____ \$450—is still good, making a total of \$900 for _____ and _____.

The crying need of these men and their families and the effect it will have on other states and other denominations compels me to make the necessary sacrifice.

Sincerely,

F. M. BARTON

December 10th, 1920

Dear Sir:—

Referring to my letter of November 26th sent you to Hotel _____, and copy to above address, would inquire if it will be possible for you to reply in time to announce for Christmas the increase of salaries to the 249 _____ preachers and 82 _____ preachers?

It would be difficult to find in the whole land any who need it more. This news would enable them to hear the angels sing.

Sincerely,

F. M. BARTON

December 14, 1920

Mr. F. M. Barton, Publisher,
The Expositor,
Cleveland, Ohio.

Dear Sir:—

Owning your 10th of December, advise that nothing can be done at this time along the line of your suggestion for the increase of pastors salaries in _____ and _____, and I should have sooner told you so, but in the press of accumulated work the matter has escaped my attention.

When in _____ I discussed the matter at some length with the state secretaries of both _____ and _____. I did not press for detailed information regarding salaries in _____ when I learned that a movement along the line of your suggestion was not possible in that state.

The _____ secretary gave me quite detailed information, the substance of which was that the minimum salary of full time white pastors in _____ to whom aid is extended by the _____ is \$1200 per annum and parsonage or its equivalent.

This however does not include colored preachers, white pastors who make their deal directly with the churches, or the two or three men who are devoting part of their time to Christian work in _____ churches, and it is not clear either to our secretary or to myself that we can wisely attempt to boost salaries among any of these three classes.

My personal opinion is that there is no full time _____ pastor in _____ who needs to work for less than the minimum price fixed by the State Convention unless he chooses to do so.

Yours very truly,

Dec. 16th, 1920

My dear Mr. _____:

While yours of December 14th was a great disappointment to me, I wish to thank you for the time and interest you have given this matter.

The state secretaries' statement that the churches aided by the Home Missionary Society were paying \$1200 per annum and parsonage is very interesting.

My figures showing that there are 82 _____ white pastors, who have an average salary of \$750, did not include the colored pastors.

Theoretically, these men could have \$1200 year and parsonage. But no small number would find themselves without a church they brought the matter up. It is so hopeless that your more active preachers are going into business; 88 _____ ministers in _____ are not in pastoral work.

Would you be interested in a little survey of the self-denial in the homes of the 82 white preachers in _____, who are receiving an average salary of \$750?

In another denomination 436 _____ preachers in _____ have had their salaries raised above the \$1500 and parsonage limit, and the Synodical Home Missionary fund has paid the deficit, according to the plan I suggested you. That leaves some 54 _____ pastors

of this denomination who receive less than \$1500 and parsonage. I am making an offer that will make the \$1500 salary unanimous.

There is an angle of this "Less than living salary" that many of the better paid preachers and secretaries overlook. The rural or underpaid churches are producing a considerable percentage of the converts that move to town and city churches. When rural ministers are forced into other work or have to spend their time at day's labor to supplement their salary, this source of supply is cut off or dwindles. The church is no stronger than its weakest unit. I am not basing my campaign on a year or a decade, but the welfare of the church in coming generations.

Sincerely,
F. M. BARTON

P. S.—Would you consider employing some organization of campaign fund managers to raise \$100,000 for raising salaries in _____, _____ and _____? The cost would be about \$5,000.

December 23, 1920.

Mr. F. M. Barton, Publisher,
The Expositor,
Cleveland, Ohio.

My dear Mr. Barton:

This owns yours of the 16th. The difficulty apparent to me in any plan for one year's promotion of ministerial salaries by help from outside is its lack of permanency. In other words, unless the churches are in some way permanently lifted up to a higher salary basis the pastor, present or prospective, is really no better off after the first year.

I do not think there are 82 full time white pastors in _____ receiving less than \$750 salary each. Of course, I may be mistaken in this, but such is my impression.

Replying more directly to the inquiry of the postscript of your letter, I am not disposed to enlist in such a campaign. At the same time I am obliged to you for bringing these matters to my attention, and shall be disappointed if good does not result for the _____ pastors.

Yours very truly,

December 28th, 1920

My dear Mr. _____:

Here is a letter from a preacher unafraid, and I can pass it on to you. Nearly all are scared of the state secretaries and some have reason for it.

This man made money with a small printing plant, and you know what kind of ability that requires. Losing a good preacher puts a church back two years.

You mentioned the fear of any affording relief that would be temporary.

The _____ Synods made the minimum salary \$1,500 and in a majority of cases the local church raised the amount. In other cases the Synod Home Mission funds paid 50 per cent and the local church 50 per cent. In some cases the Synod paid all the difference.

There are left only about 40 of these churches in Pennsylvania paying less than \$1,500 and most of these are working on my offer to raise 50 per cent of the deficit thus qualifying for the offer of the Synod.

The results of a minimum salary of \$1,000 for _____ preachers would mean more to

the _____ church than the success of the _____ financial campaign.

This is the judgment of one who has studied the conditions of less than living wages for preachers for more than ten years.

Sincerely,

F. M. BARTON

P. S.—I realize that I am continuing the discussion beyond the ordinary length, but, Mr. _____, this is no ordinary matter, and I count myself fortunate in having your interest in the presentation of this data.

December 29th, 1920

My dear Mr. _____:

I could furnish many cases like these. I agreed to keep their identity unknown.

The one case where the daughter cares for her father looks like a natural solution, but the _____ church has lost that family.

Sincerely,

F. M. BARTON

COPY

My dear Mr. Barton:

My pastorate closed on January 25th, 1920, owing to a nervous breakdown threatening paralysis, to avoid which required at once a complete suspending of all mental work and hence retirement from the pastorate, since which time wife and I have been making our home with our youngest daughter.

My salary was \$600 and parsonage, the latter equivalent to about \$25 per month rent. Only by the closest economy could we make both ends meet, and my breakdown was largely the result of insufficient food nourishment and the strain of the work consequent.

At my request the church paid the salary in weekly portions, \$10 when there were five Sundays in the month, and \$12.50 when there were four Sundays in the month and it was paid provided I walked to the home of the treasurer, a mile away each Monday morning.

\$1200 and parsonage would have enabled us to live instead of barely existing, but not less than \$1500 would allow for many comforts.

Yours for better paid ministers,

COPY

F. M. Barton,

Dear Sir:—

I received your letter of request for information on Pastor's Salaries and take the liberty to answer.

My salary for 1919 was \$300, and \$500 for 1920. No Home Mission aid is included in this amount.

Our church is small, numbering 78 members, all poor people.

We have a Sunday School of 40 scholars. I have to work at a trade in order to make a respectable living for myself, wife and children. Any aid you can give me will be greatly appreciated by me.

Respectfully yours,

(After reading the above correspondence, the editor of a famous weekly publication of large circulation, commented: "It doesn't look as if there were much nourishment for the _____ preacher here." But every time I get knocked down I have the inspiration that comes from getting on my feet again.—F. M. B.)

A Preaching Program for a Year

W. C. BESSELIÈRE, New Rockford, N. D.

Programs are an essential part of successful and efficient Church life. There are, no doubt, some who deem them unnecessary or even a snare of the Evil One to catch the free spirit life and entangle it in the meshes of organization, binding it down from the exercise of freedom to the slavery of set plan. Such a hard and fast program, however, is not our concern here, but the planning by the preacher of his work which will give purpose and point to the year's work, relieving him of the careless attitude, "I don't know where I'm going, but I'm on my way," and abolishing the weekly strain of the question, "What in the world shall I do next?" Most anything in the world will yield its sermonic material and that is just the difficulty—so much as to be absolutely dulling and stupefying to the imagination.

The builder is impotent without the architect's blueprint, and the preacher faces a weekly blank wall unless he can draw his own plans and follow them out. He has this advantage over the constructor, however; he may change the design as the work progresses, if he thinks wise and fit. It is not necessary that the plan be published in whole or in part, though occasionally it may be a good thing to do, but too many series and "Specials" are as lacking in drawing power as the perpetual "Bargain Sale" of some cheap stores.

There are four distinct programs suggested here which will serve for as many years and might well be repeated in their general outline. The use of them will ensure a definite object, a definite progress, a wide range of topics with consequent variety, and still arrive somewhere before the year is out.

We are speaking now of the Preacher's Program as distinct from the Church Program though, of course, the two should be co-ordinated and, if the Church is well organized, practically made as one, rounded whole.

The first suggestion is the **Church Year Program**. We evangelical ministers can find considerable help in the venerable Prayer Book of our Episcopalian brothers. Church history and the significant days in its progress are not dead but alive with forceful vitality for the present day. This plan simply recommends the appointed Collects, Epistles, and Gospels as a basis for the year's work. There is room enough for choice among the four readings for each Sunday and a splendid opportunity for both educational preaching and heart-stirring sermons on the special days. The saints of the Church belong as much to us as to them and we cannot lessen their influence on the world's upbuilding by refusing to acknowledge them as our own simply because we may not believe in a "Canon;" and, though we may not believe in the efficacy of feasts and fasts, each appointed day has an inner spirit meaning which ought not to be allowed escape. The necessary study of Church history and the reading of its heroes' lives will bring the preacher to the end of at least one year with a mind more cultured and a heart deepened by a better knowledge of his spiritual herit-

age; and such cannot help having a similar effect upon the congregation.

The second proposal is the **Campaign Program**. This need not mean what is extremely objectionable to many ministers; splurge and splash; but a quiet, persistent following to a definite object according to a well-laid plan. The broad outline is as follows:

1. **Rally and Recruiting:** Sept. and Oct. stressing the importance of the Church task in all its departments and enrolling members in its various activities.

2. **Finance:** November to middle of December, preparing for the yearly canvass, emphasis being in stewardship and tithing.

3. **Instruction and Spirit:** January and February, intellectual grasp of Christian truths, informing sermons of present Church activities, missions, etc.—awakening of the emotional spirit life.

4. **Evangelistic:** March to Easter, definite appeal to give whole life in consecration, leading to reception of new members and reinvigoration of the old.

5. **Conservation:** Easter to Summer vacation, further stressing of responsibility of church membership, the growth in Christian living, baptism a beginning and not an end, etc. The order of these sections can, of course, be shifted to suit the circumstances: for instance, some churches take their financial canvass in the spring so the minister will need to use his ingenuity in co-ordinating this with the pre-Easter campaign.

The third suggestion is the **Bible Program**, so named because it shapes itself about the growing revelations of the Book, aiming at giving the congregation a comprehensive view of the Bible content and message as a whole. For this, series of sermons must be used of which a hint is given in the following:

I. "The Development of Christian Truths: Old Testament movements and gradual revelation of God as One, righteous, merciful, etc. battles with polytheism, affection for the Chosen People, O. T. ideas on righteousness, personality, mercy, forgiveness, eternal life and national. New Testament and Jesus' revelations of the personal touch of God, individual righteousness, mercy, forgiveness, and immortality; Paul's theory of the place of Christ in the plan of salvation, etc.

II. "Fundamental Christian Faiths," using the Apostles' Creed as basis—

- a. God, the Father.
- b. And in Jesus Christ.
- c. The Holy Spirit.
- d. The Holy Catholic Church.
- e. The Communion of Saints.
- f. The Living Christ.
- g. The Forgiveness of Sins.
- h. The Life Everlasting.

III. "The Great Characters of the Bible."

- a. Moses, the Lawgiver.
- b. David, the King.
- c. Isaiah, the Prophet.
- d. Jesus, the Christ.
- e. Paul, the Apostle.

Each of these being treated from the standpoint of the contribution they have made to the world's spiritual knowledge, an historical background being illuminating.

IV. "The Great Books of the Bible," interpreting the message of the Book as a whole—

a. Genesis, the Book of Beginnings: the faith that, no matter how the beginnings came about, God is the author of it.

b. Jonah, the Wideness of God's Mercy—reaching all kinds and conditions of people—even Nineveh, despised by the Jew.

c. Malachi—of God's Judgments, is a judgment for every act and thought.

d. John—Book of the Divine Son, stressing the Deity and Saviour-hood of Jesus.

e. Acts—Book of Heroic Service. Effects of total consecration; impress on the history of the world.

f. Romans—the Book of Faith; its meaning and application, accented by background of the times.

g. Galatians—the Book of Re-calling; meeting the need of constant going back to the fundamentals of faith to keep men steady.

h. Revelations—the Book of Last Things; assurance of the ultimate triumph of right and Christianity, and individual immortality.

The above suggestions can be expanded by the individual preacher enough to meet the demands of a whole year as there is given sufficient here to occupy at least fifty sermons.

A fourth outline might be arranged to help considerably over a large part, if not an entire season, which may be called the OBJECT PROGRAM; this being designed to meet some particular need of the parish. Some churches are satisfied with their gatherings for worship without sufficient understanding of social serv-

ice, and vice versa; some are mentally alert and have intellectual problems which must be solved before they can give themselves wholeheartedly to the Kingdom, etc. Whatever the problem, the minister can arrange his plan to meet that special need.

As an example, there is given below a series of problems treated for the intellectually doubtful:

1. The problem of Evil.
2. The problem of Prayer.
3. The problem of Forgiveness.
4. The problem of Life's Source.
5. The problem of Immortality.
6. The problem of the Truth.
7. The problem of Salvation.

Almost every one of these may be approached in separate sermons with at least some of the following questions: what, whence, why, whither, where, how? In No. 6, for instance, the "what, whence, where and how" may be applied each to all three of the Persons as well as to the Trinity problem, alone. Taken in this manner the problems may receive full treatment and yield a long program.

A word of caution, however, needs to be said here: if the preacher has not himself felt the force of questioning doubts on these matters, thought deeply upon them, and solved them to his own satisfaction, and if, in addition, he has not the faculty of putting deep thoughts into plain words for the common people, it were better to leave them alone lest he make a bad matter worse. More than this, he cannot forget that there are some in the audience who are not intellectually inclined and will need some emotional stimulus. Bearing in mind Beecher's old instruction however,—"You can preach the most abstract truths if only you wind up with a 'like as'"—the plan should go instructively and inspiringly for all.

Making Church Members by Mail

PRICE, the Painter

The mail-order business has been a great convenience to some folks and a great money maker to other folks. Taken as a whole, it is probably one of the largest businesses of the country.

I always thought that I had a fairly good general idea of the things dispensed in this manner, from trick-cards to tractors, until last winter.

Last winter I had it proved, to my entire satisfaction, that Religion can be sold by mail and that people can be induced to prefer one brand to another to the extent that "unsight and unseen," so far as the salesman goes, they will sign up with an institution to supply them with this commodity for life. Also it might be added that according to this plan, while there was no payment down, the person "sold" later agreed to pay weekly, on the installment plan, a certain definite amount for an indefinite length of time.

This is how I found out about it.

I was going by a familiar brick church when suddenly a long muslin framed sign caught my eye. It must have been at least thirty feet long by three feet high. It was securely fast-

ened up above the main entrance. In striking colors these words were painted on it, "WANTED: (100) ONE HUNDRED NEW MEMBERS BY EASTER (100)." Then in a panel on either side were the words: "Will You BE One?" and "Will You WIN One?"

This being so unusual it aroused my curiosity. Looking the building over more carefully I noted that it had a very attractive new sign board to the left of the entrance. In itself it was unusually beautiful with its raised gold and black letters on white enameled steel. In the place of the familiar name, I noted that there was a new minister in charge, John Edwin Price. The welcome at the bottom was different and more full of meaning. The minister's name being somewhat like my own I just thought I would run in and compare pedigrees.

I found him in his office, as the sign said I would at that hour. He was so young appearing that I thought I must be mistaken and I questioned him again asking if he wasn't the minister's son. I believe I said,

"Why, you're but a boy!"

"Well, boy or man," he replied, "I deliver

the goods and that seems to be what these folks require."

He invited me to a seat by the fire and I asked if he'd mind telling me how he expected to get his hundred members by Easter, only a few months away.

"I don't," he said. "But if I aim for a hundred I'll come nearer getting fifty than as though I made that my goal. And that will be more than has been received here in any three years previous to my coming."

"Is it any secret just how you are going after them?" I persisted.

"Not at all, I'm going after them by mail."

"By mail! You don't expect that folks will come here to join your church in response to a request by mail do you?" said I.

"No! Not in response to A request," he answered.

He then proceeded to tell me his plan which in substance was as follows:

He said that he had spent five years in the Mail Order printing business before going to college to prepare for the ministry. Although he had worked at the various branches of the printing trade from "devil" to shop manager, he had spent his last days in charge of the mail order end of things. It seems that the company never let a prospect go until he had been followed up with letter after letter that applied to his particular case.

Being a sign painter by trade I was very much interested in the story of Price, a Printer-Preacher.

He said that he had been thinking of that follow-up system lately and wondering why it wasn't a good principle to work out in selling religion to folks and getting names on the dotted lines of applications for church membership.

He showed me a series of five letters which he had worked out.

The first letter was merely introductory, stating that the institution he represented was desirous of being of service to the greatest number of people; that the prospect's name had been handed him as one not definitely aligned with any religious organization. The prospect was invited to look over the enclosed small leaflets telling more about the church and urged to drop in at the office at any time for further particulars.

Each letter was a little stronger than the one which had preceded it and was accompanied by more attractive printed matter, going into more and more detail.

Beginning with the third letter there was enclosed an application for membership, on the reverse of which were spaces for names of friends who might be interested in the literature they had so far received.

In the fifth letter, along with the application blank, was another, on differently tinted paper, inviting the Representative of Religion to call to go over the matter personally in order that there be nothing misunderstood. There was a dotted line of course for the signature of the prospect. A self-addressed envelope was enclosed with each of the last three letters.

He secured the names of the first "prospects" through the members of his congrega-

tion. At first they were slow in coming. He received only eleven names in three weeks. Then he placed a large twenty-four foot banner across the church, on the inside, urging the necessity of each one doing his part. "The names came in fast enough after that," he said.

Supporting his Mail-Order campaign he kept items of interest in the newspapers, almost daily, relative to happenings in the church.

And he kept things lively there, basket ball games, indoor base ball, Boy Scout activities, social, suppers, and various entertainments.

But of all his supporting publicity I think that his "Let Me Be Your Friend" ad won the most friends for his church. In this he offered his friendship and services to any who were in trouble whether it was real serious trouble or just a dose of blues. (He is married). He announced that he would be "at home" every Wednesday evening to any who cared to drop in for a friendly chat over their problems. He told me the other day that, among other things these "Friendly" Wednesday nights had enabled him to be the means of keeping five "would-be divorce cases" out of the courts and that the couples were living happily together.

At Easter time I happened around to see how things were progressing. He "was there" "with the goods" for the grand finish, of which he said, "Like other ends it's only a beginning of something more."

Down each side of the long auditorium hung on each massive pilaster was a picture of the Christ; and under it this inscription:

I GAVE MY LIFE FOR THEE. WHAT HAST THOU DONE FOR ME?

Under the inscriptions there ran a great long streamer upon which was printed in letters of flaming red a foot high:

YOU CAN'T GIVE ALL YOUR LIFE ** TOO MUCH OF IT IS GONE ** GIVE THE REST TO HIM.

On the other side of the room was another streamer under the pictures with this wording in letters of similar size:

THE CHURCH OF CHRIST BUILT THE FIRST COLLEGES, HOSPITALS, ORPHAN ASYLUMS, HOMES FOR THE AGED, ETC. IT CAN DO MUCH FOR YOU IF YOU'LL ONLY GIVE THE CHURCH A CHANCE.

I went up to the Boy Preacher (he had not then reached his twenty-sixth birthday) and I asked, "Well, how is the Mail-Order business?"

He looked up at me with his "game" grin and said:

"Well, I didn't get my hundred, but I got thirty-six on the dotted line and that's the biggest bunch that ever signed up for this institution at one wallop." "And say," he added, "I'm just really beginning to learn how to write real follow-up letters, the kind with a 'punch' that also have a hand-clasp in them but I've got one hundred and fifty live prospects in this note book to practice on!"

"Then you really believe," I said, "that church advertising is a good thing, and is all right, commendable and all that sort of thing?"

Quick as lightning and with a flash in his eye, he came back at me:

"Didn't Jesus tell us to go out and 'Compel them to come in'?"

I replied rather feebly that I guessed he did say something of the sort.

"Well," he burst out, "modern methods of advertising are the most compelling means I know of."

"Good for you Jack," said I, "when I get

back to dear old Auburn, New York, in the Land of the Finger Lakes, I'm going to get my religion regular from the First Church. In the meantime while I'm running round the country painting signs you may send me a weekly dose by mail."

"All right," he shouted, as I went out the door, "I'll follow you up."

Advertising Adds 27 Per Cent to Church Membership

W. M. TISDALE, Registrar Sherwood School of Music, Chicago, Ill.

Ministers on every hand are experiencing a lack of interest in many sections of the country with regard to church attendance. The writer comes in contact with scores of ministers each month in Chicago and has found many of them seeking a solution to the problem. How to reach the mass of non-church goers seems to be the great problem. When I mention church publicity to them as a sure method of reaching the people, they profess a lack of knowledge of such work along religious lines. Such has prompted me to set down four fundamental and essential laws that will actually pull people into the churches if used properly.

The first of these, I call attracting attention. The publicity used must be seen and attention given it. All the way from a calling card to a bill board it must receive attention, otherwise it will pass without much notice to the waste paper basket. Here is where the power of psychology comes in. The publicist must know how to get attention.

Second, the material must not only receive attention, but must get a "fact-perusing," else to the waste paper basket. Here is where facts must be trimmed of all "exhortation" and served hard boiled in order that "he who runs may read." Ministers are prone to continue to "exhaust" after their "firstly," "secondly" and "thirdly" have been covered. Therefore, the publicist must know how to put up his "copy" so it will be attention inviting.

Third. The advertisement must be remembered. There must be an outstanding thought that lingers in the mind: "Do not wait to die, before going to church." "What does that mean?" says a man as he whirls by a bill board in his auto, or hurriedly turns the pages of the morning paper.

Fourth. The last thing that I wish to emphasize is that the advertisement must have driving power. It must drive the reader to action—some time. Here is where the power of appeal comes in. The same appeal will not work in every community. The appeal should be modified to correspond to the status of culture, environment, etc.

These four facts, or laws, as I call them, if kept in mind will pay the copy writer four-fold. These apply to the briefest announcement.

Here is what the incorporation of the four elements in a certain rural church's advertising plans accomplished in six month's time, dating from October, 1920, to March, 1921:

27 per cent gain in church membership.

16 per cent increase in attendance upon church worship.

23 per cent increase in loose plate collection.

43 per cent increase in Sunday School attendance.

38 per cent increase in Sunday School offering.

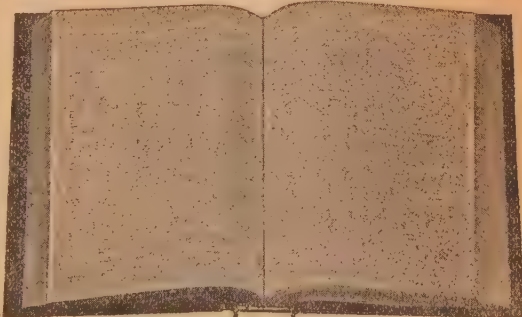
In other words, it cost that church only \$65 in six months' time to obtain a gross increase of 147 per cent in the above departments.

"IT PAYS TO ADVERTISE."

One progressive church enjoys a "self-service" library. A table in the vestibule of the church holds the books. Two or three copies each of about twenty titles of religious subjects of current interest are in constant circulation. A simple label inside the front cover of the book bears the words: "The Self-service Library of . . . Church, . . . New Jersey. The rules of the Library are: The Borrower agrees to put this Book, not on his Shelf, but on his Reading Table, to read it without undue delay, and then to return it to . . . Church. The persons who have read the book have signed below so that the later readers may know with whom they may find pleasure in discussing it." A small label on each cover distinguishes the book from those in the home library, and is a reminder that others await its return. The library can be a part of the work of a Men's Study Group, or the Women's Society.

GET BUSY

"Some men," said Uncle Eben, "goes fishin' not so much foh de sake of de fish as foh de chance to loaf without bein' noticed."



FOR PRESERVING YOUR EXPOSITORS

Get one of our Special Dowst Binders. Holds twelve issues splendidly. Easy to operate. Each month you add a copy and at the end of year you have a complete bound volume.

Price \$1.25—postpaid

Book Dept.—THE EXPOSITOR
Canton Bldg.

Cleveland

Painting a Community Blue

HERBERT MARSH, Dolliver, Iowa

How We Changed the Color of Our Map

On coming to this charge I determined to succeed at all costs. Providentially I stayed with my leading layman, a banker, until my goods arrived. During our visits we often talked about church problems, and during one of our talks I made the remark that he could help me to know the community as no one else could do and easily put my thumb on the pulse of the community life. He said that he would do everything in his power to help me. And this is what I asked.

1. Draw a map of the constituency of our church.

2. On this map mark O for Owner, and R for Renter.

3. Make a blue square if the people are Methodists, and red if they belong to any other church, and an ink square if they do not belong to any church at all; we then considered them prospects for this church and the kingdom.

I wanted to know my own sheep, keep away from other pastors, and search for other stray sheep, and this was the solution. It helped me to do in six months what generally takes a year, and to know every man in the community in just a little while.

On looking over the map when completed I saw a few Reds and a few Blues and as many ink squares as both. I took the condition of affairs to prayer, and whenever possible I called on the prospects for the kingdom.

March 6, 1921, we started our revival services. I did my own preaching and got a consecrated singer to help me. On the first Sunday I said, "No one will ever join this church because we have pressed hard on their emotions. I am going to talk plain to you as man to man. If you have any problems you wish help on wait until after the service, ask me to call at your home, or come to the parsonage and I will help you."

We did not make any altar call until the evening of Good Friday. During this time a few women said that they desired to join the church. Some young people also said the same. When the wives had told of their desires I went to the homes, and asked the husbands to put their necks in Christ's yoke and make it a family matter. Where the young people desired to join the church, I asked the father and mother to join for Christ's and their children's sake. What happened? Folks were surprised. One or two of my official board never expected success, but when the altar call was made on Good Friday evening, it was full of seekers. On Easter Sunday when the next altar call was made I thought everyone was leaving his or her seat for the altar. The same continued for several Sundays, although the revival services had closed. Still they are joining.

Then we had to go over the map, leaving the Red squares as they were—but we believe that many of them helped to better the lives of the members of their own church. Changing the plain ink squares to blue, making them our

members resulted in 115 per cent increase in church membership, with all the other fruits that follow.

So brother, when you go to a new charge ask the Banker to do the same with you, and he will. You will get acquainted sooner and results will be quicker and greater, and the plain squares will become blue.

Creating Interest in the Church

The population surrounding this church, in a radius of five miles, is about five hundred. Some of these, not very many, belong to the Norwegian Lutheran Church which is six miles northwest of here. And with this population the average attendance at the Sunday evening services was about eighteen. And some of these went out of sympathy for the minister. The collections for the year morning and evening amounted to an average of \$51. When I came here the official board asked me if there was not something that I could do to create an interest in the church. I promised to do what I could.

The first thing that I did was to turn my "Expositors" out of my bookshelves where had just placed them, go through them carefully, for the purpose of finding the striking sermon subjects on which I could preach. Here are some that I found:

"The Man of Hard Luck Who Kept a Stiff Upper Lip."

"The Young Man Who Got Another Chance."

"The Young Man Who Got His Eyes Opened."

"The Man Who Said, 'I'm From Missouri'." and many more. These are just a sample of few that I found.

The second thing was to go to the printer and see what he would print 200 cards like the following for:

COMMUNITY CHURCH

Dolliver, Iowa

Herbert Marsh, Minister

DISCOURSES ON BIBLE BIOGRAPHIES

Dec. 5—"The Man of Hard Luck Who Had a Stiff Upper Lip."

Dec. 12—"The Young Man Who Got Another Chance."

Dec. 19—"The Young Man Who Got His Eyes Opened."

Dec. 26—"The Man Who Said, 'I'm From Missouri'."

Try our pleasant Sunday evening services. Bring the whole family. I'm looking for you.

He printed 200 for \$2.00. I put them up all over town. I also handed them to the people before they went home from church, and asked them to take one to their neighbors, which they did. The people began to wake up and more came to church. I never said anything to the official board about the advertising costs. On the third Sunday in December I called a meeting of the official board and asked them if I could continue the method. They approved of this and asked me the cost. When I told them they told me to do \$100.00 worth of

advertising this year. The sign is now changed from S. O. S. to S. R. O., as Bill Stidger would say, and the collection increased 400 per cent. Most of the church officials who would not take the trouble to go to church on Sunday evenings will not stay away. Neither will the other folks. I have heard men in the post office say as they looked at my topic cards,

"What is that ——— Methodist preacher going to talk about now?"

The interest in church is such that my life is:

Late to bed,
Early to rise,
Hustle like Ned
And advertise.

Those Preliminary Features in a Church Service

WM. L. STIDGER

"Preliminary Organ Recitals," "Preliminary 'Big Sings'," "Preliminary Sermons" are constant phrases in our big church service in the evening.

This is what they mean. A minister does not want to use up his entire evening to slay a rascal of a political boss, or to denounce vice in his city, or to discuss some popular thought that is on the minds of the people, but he must not let a Sunday slip by when he does not take cognizance of these things. The "Preliminary Talk" of ten minutes gives opportunity for this without trespassing on the regular sermon of the evening.

I know four or five city ministers who are using this "Preliminary Address" idea with telling effect. For instance I have a preacher friend in San Francisco who does not want to be open to the uneasiness that often comes from his own people by eliminating the regular sermon to talk about some political question or moral issue that is troubling the city. So he always announces a "Preliminary Talk." For instance last Sunday evening he announced "Why Hennessy should not be elected police judge in San Francisco." He didn't want to spend his entire sermon time in discussing this matter, but he did feel that he ought to say something. He had announced for his sermon "The Spirit of Christ in the War," so he could not interject political civic remarks into that sermon. The "Preliminary Sermon" saved him. Also it gave him a powerful publicity weapon.

Many times the city newspaper will not pay any attention to the sermonic material that one preaches, but they will nearly always seize on civic material that a preacher can well use in this "Preliminary Talk" and thus he may make his words felt in a civic sense on the same evening that he preaches a sermon that will satisfy even the most exacting demands for "The Old Gospel."

I have a friend who was thrust into a tremendous Vice Campaign which ran in a western city for eight months. His people soon got tired and rightly so, of having him preach "Vice! Vice! Vice!" Sunday evening after Sunday evening. But he felt that he ought to do it. In the first place the newspapers would not use the results of his investigations unless he had spoken them from the pulpit. This made these investigations good "News." He felt that he ought to speak Sunday after Sunday to throw the fear of God into the vice interests. The "Preliminary Sermon" saved the day. He said his say on the vice question and then preached his sermons the same evening and the chain of evidence and publicity that finally

killed commercialized vice in that city was not broken.

There is a murder trial, there is a political campaign, there is a "Bolinger baby" case, there is a "Frank" case, there is a "Slacker" discussion holding the unabsorbed and undivided attention of the public; there is a "Lafollette" question, there is a "Kerensky," a "Lloyd George," a "Hindenburg" to be briefly discussed, but not to take a whole sermon period and the "Preliminary Sermon" gives this opportunity.

Then there is the "Preliminary Organ Recital" which comes the half hour before the regular evening service. It is not intended to be a part of the service and the people know that, but it is given as something extra. Then there is the "Preliminary Sing" which is a period of popular singing such as the "Billy" Sunday meetings use at the beginning of the service. It is the old "Singing School" idea put into a popular church service.

Then there is the "Preliminary Open Forum." If you do not want to interject into your regular service industrial, political, or economic questions but feel that you ought to give your folks a chance to discuss them freely and openly as they do in Cooper Institute, New York, and Ford Hall, Boston, take this "Preliminary Open Forum" idea and use it.

Let it come a half hour before the evening service. Let the discussion be free and spirited. It will not interfere with the regular evening service. On the other hand it will

FIRST METHODIST EPISCOPAL CHURCH

THE REVOLVING CROSS CHURCH

COR. SANTA CLARA & 5th ST.
ILLUMINATION WITH GUITAR

Special Feature.

PRELIMINARY SERMON ON

"Lets Close the Saloons On Sundays"

THE BIG SING

With Old Fashioned Hymns and "Glad Day."

We get many requests to sing the old hymns and songs in "The Big Sing." We will specialize on the Old Songs Sunday night.

AN EDWIN MARKHAM STORY SERMON

"In the Hollow of God's Palm"

Don't forget that next Sunday night is the Big "College of the Pacific Night," with the Glee Club to sing.

Wm. L. Stidger-Frank McLean, Pastors

make your evening service even more crowded and popular for those who gather for "The Preliminary Open Forum" will remain.

We always have a "Preliminary" sermon in this church and I am sure that the publicity that it brings us helps to crowd the church. It gives opportunity to announce some subjects that would not fit into a sermon. It not only gives this preliminary publicity but it also gives the added publicity of having the opportunity to say something that is "News" for the papers the next day. Some of these "Preliminary Sermons" that I have announced I see by referring to my advertising clippings are: "Are there Domestic Slaves in San Jose? Are San Jose Women Responsible for the Working Girls Who Go From Their Homes Into Houses of Prostitution?" I do not have to say that here was food for thought and in this talk, food for publicity. The women wanted to know what the preacher had to say on that ever present question of domestic help. And there was something to say. Another "Preliminary Talk" was "Yosemite—God's Dream Come True" and this was a part of a series of illustrated "Preliminary Nature Talks" that I gave in July of last summer. I did not want to take up the whole evening with a nature talk so I made it a ten minute

THE PURITANS

Of whom the world was not worthy. Heb. 11:38-40.

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless intervals, which separated the whole race from Him on whom their own eyes were constantly fixed. They recognized no title of superiority but his favor; and, confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured they were recorded in the Book of Life. The very meanest of them was a being, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist and the harp of the prophet. He had been rescued by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God.

Thus the Puritan was made up of two different men—the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker; but he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions, and groans and tears. But when he took his seat in

"Preliminary Picture Talk" as I called them. Another industrial talk that I gave in this way was entitled "What About the Daylight Delivery of Milk?" It was at a time when the milk delivery union boys were fighting for daylight delivery. It was a matter that concerned not only the unions but also nearly everybody in the city. I did not care to take my sermon time to discuss it so I took my "Preliminary Talk" time. I won the thanks of a large group of working men and two converts by showing them that I was interested in their problems. Another Preliminary Talk that I announced was "What Biblical Authority has the Preacher for Making His Church Interesting; even to 'Story Sermons'? Do YOU Believe in That Kind of a Church or Would You Rather Attend the Old, Formal, Dead, Ecclesiastically Dogmatic, Funereal Type of an Evening Service?" That is some "Preliminary Talk," but it "Got Over" and I followed it up with a good old fashioned Gospel sermon on Frances Hodgson Burnett's great "Glad Book," "The Dawn of a Tomorrow."

I for one find that these "Preliminary Sermons" are useful and full of possibilities for good publicity; at the same time that they are a mighty weapon against unrighteousness in city affairs.

the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate or on the field of battle. These fanatics brought to civil and military affairs a coolness of judgment and an immutability of purpose which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and corruption. It sometimes might lead them to pursue unwise ends, but never choose unwise means.

They went through the world like Sir Artegale's iron man Talus with his flail, crushing and trampling down all oppressors; mingling with human beings, but having neither pain nor lot in human infirmities; insensible to fatigue, to pleasure, and to pain; not to be pierced by any weapon, not to be withstood by any barrier.

—Thomas Babington Macaulay.

THE CHARACTER OF THE PILGRIM FATHER

The Pilgrim believed mightily in an Almighty God. Not in a negligible deity, for ornamental purposes on life's margin, but in a GOD whose name he spelled in capital letters, and who appeared as a capital figure in every even of his daily life.

He went to church. He did not let even a trivial thing about "Gangway" to God on Sunday morning. He did not count it a heavy burden to walk four blocks to church on Sunday, but a light thing to dance fourteen miles of Saturday night. If "ye pastor spent ye better part of ye day" on a text in Ezra, he considered it "very profitable" and "to ye great edification of ye congregation." Who can doubt that his rugged character was due in large measure to his custom of spending long hours with Jehovah in the meeting house?

(Continued on page 226)



SCRIPTURE TEXTS FOR MILLIONS

My experience with scripture texts painted on Cleveland billboards and the results of a similar campaign in St. Louis, Mo., and Philadelphia, Pa., led me to have John 3:16 lithographed on 9x25 foot posters. My reason for doing this was that this gospel advertising could be spread at small cost to every town or city in America having bill boards.

As soon as I have sold 250 of these posters at \$3 each I will order text No. 2. I am considering the following for text No. 2:

WHAT PROFIT SHALL IT BE IF A MAN GAINS THE WHOLE WORLD AND LOSES HIS SOUL? Matt. 16:26.

BELIEVE ON THE LORD JESUS CHRIST AND THEN YOU WILL BE SAVED.—Acts 16:31.

For text No. 3 I am thinking of a picture of a workingman at the left of the text and the following:

JESUS CHRIST SAYS:

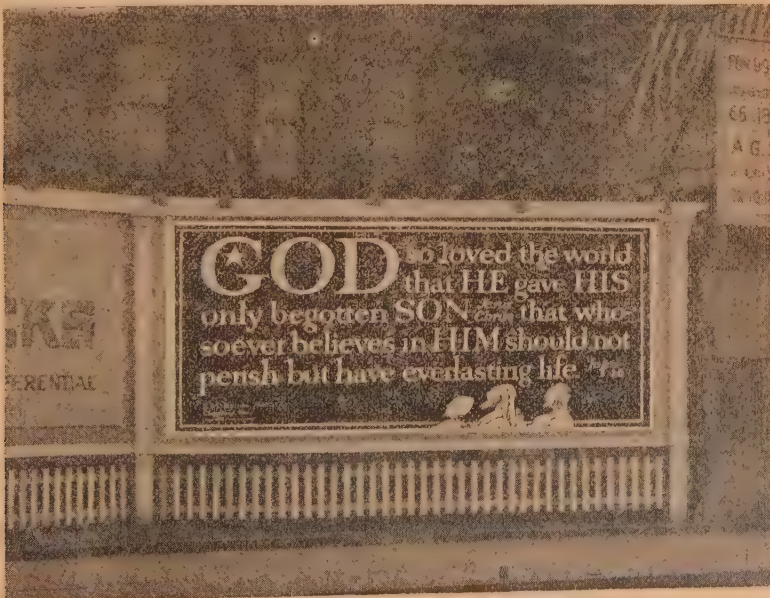
"Come unto me all you that labor and are heavy laden and I will give you rest." Matt. 11:28.

I will furnish poster No. 1, John 3:16, as per illustrations, for \$3.00 each in sheets, 9x25 feet. You can have these sheets posted on local billboards for a rental of \$7.20 per month or a total of \$10.20. A number of men or devout women would pay for one month's display. You will be surprised at the attention it will attract and the comment that will result. The bill poster at little or no expense will paint a name and location on a sheet of paper for

which there is ample room some 12½ by 2½ feet at the lower left hand corner of the poster. And on most boards there is space enough on the board to have the name of the church on a strip some 2 feet by 25 feet. This is excellent for adult Bible class advertising. Order from two to ten posters promptly and we will start this out-door gospel ball a-rolling. It will grow until it covers America. Now, if you have no bill boards in your town and you wish to use this text for a Christmas decoration, you can paste the sheets together with a small rope or heavy cord at the top or bottom. With the "star and the wise men" motif those who see it will never forget John 3:16. If you use cheap muslin to back up these sheets you can use this great text as a hanger on the front of your church week days, or get permission to hang it up in the park on occasions when there is going to be a big crowd there.

This is the "Bible the Greatest Book in the World" year for The Expositor. We are paying for a month's display of daily texts in newspapers in America having a total circulation of 2,000,000.

We estimate that the John 3:16 posters will carry this text to some 4,000,000 persons. This in connection with the newspaper texts will make a total of 6,000,000 that will have had this "little Bible" impressed upon them. Let us remember Psalm 68:11. "The Lord gave the Word; great was the company of those that published it." Or according to the revision: "The women that publish the tidings are a great host."—F. M. B.



Selfish Churches with Beautiful Windows

There are some \$20,000,000 invested in stained glass church windows, showing Christ or depicting some Bible scene.

The morning congregations see these beau-

tiful works of art some 52 times a year. evening congregations, except in a few instances, do not see them.

The great number of these windows at churches on principal streets on which from a few hundreds to thousands of people pass every night a week. And only during Sunday evening service can the public see these works of art, and often the light is dim, they are not seen then.

If we are to obey Christ's injunction to preach the gospel in all the world, and therefore to every creature, we ought to light the windows so that those passing may get the vision. Night-shift men on their way to work would carry the vision with them. Any church would be good advertising for the church. Some men seldom see a church that is not shut up. It looks dead. But if every church from dark until midnight, you could light the Christ in your church windows and let him bless the passing crowd it would please him for he ever loved to bless and be with the common people when on earth.

You have imprisoned these beautiful Christ windows all but one or two hours a week. Liberate them with light, and they will light the passing world.

A few lights properly arranged would do the work. Yes it will cost something—about 10 to 20 cents a night, and a small cost in installing the lights. We have asked an electrical concern with a large staff of light specialists to make suggestions for an installation that would furnish the best illumination.

We have given you the revelation we have had on this matter and you can do as you wish but you will miss a chance to hold up Christ to the multitude that passes your church if you ignore this suggestion.



Increasing the Effectiveness of Stained-Glass Windows by Artificial Light

D. S. MYERS, Engineering Department, National Lamp Works of General Electric Co.

Stained glass windows appear at their best only when viewed by transmitted light. The harmony of warm, rich colors, which makes these works of art beautiful for themselves as well as beautiful for the spirit of the scenes and characters they portray, is brought out to the full extent only when light shines through the windows; in fact, these windows actually appear grotesque when viewed by any except transmitted light. It was the realization of these facts that four years ago prompted the First Baptist Church of Cleveland to install a special lighting system behind its beautiful Rose Window which illuminates this window at night just as sunshine illuminates it during the day, and makes it as effective for the evening service as for those of the morning or the afternoon. Since that time several other churches in the same city have lighted their stained glass windows at night. Some are lighted from without in order that assemblages within the church may enjoy the effect of these windows at any

lightning unit, the density of glass in the window, and the brilliancy of the general interior lighting. From three to four watts per square foot of window area lighted should prove satisfactory when the interior of the church is not very bright or light in tone. For example, a 300 watt lamp should satisfactorily illuminate from 75 to 100 sq. ft. of window area. In the very brightly lighted buildings, as high as six watts per square foot may be necessary for the window to be effective. This wattage should, of course, be distributed among several units so that the whole window area will be uniformly lighted, thus avoiding any "spotty" effects. The



time of the day or night; others are lighted from within so that the windows will appear beautiful to the passer-by on every evening of the week although the church itself may not be lighted. Such installations are simply made and afford an inexpensive means of increasing the effectiveness of these windows, in which the churches of this country alone have invested many millions of dollars.

Obviously, any windows which are to be illuminated from within for the benefit of the public will be the ones facing the streets, while those which are to be lighted from without for the benefit of the congregation should preferably be those located at the side of the building or in the chancel. As a rule it is not objectionable to mount lighting equipment on the exterior of windows so located, though this is usually not desirable where the windows face the street.

In lighting windows from without, a weather-proof angle type reflector will answer the purpose very well, and such a system is comparatively inexpensive to install. Bracket arms or goosenecks provide an easy method of mounting these units, which should be located from four to five feet out from the window, and so tilted as to direct light over the entire window area. The size of lamp to be used will, of course, depend upon the area to be illuminated by each



300 or 500-watt clear Mazda C lamp is usually employed. Fig. 1 shows a lighting installation of the type just described, which has been in satisfactory operation for a number of years. This is the installation used for the lighting of the "Rose Window" of the First Baptist Church of Cleveland, Ohio, previously mentioned. 1

2 shows the illuminated window as it appears at night from the interior of the church.

Floodlighting projectors having a weather-proof casing (see Fig. 3) may also be used to accomplish the same result. Such units are practical, however, only where a roof or a convenient place of mounting is available. The distance from the projector to the window should be such that the spot of light just covers the window. Most of these projectors are provided with a focusing arrangement whereby the size of the spot can be varied somewhat for a given throw. The same total wattage is required with such a system as with the one mentioned above, but in this case fewer units and higher powered lamps are used. For the average size window, only one or two units with 750 or 1000-watt clear Mazda C lamps are required, since the distribution of light on the window will be more uniform than with the first system using smaller units located a few feet from the window. If a floodlighting projector with the ordinary cover glass throwing a round spot of light is used for high narrow windows

there will be a considerable loss of light since a great portion of the light will fall on the wall instead of the window area. This can be readily corrected by replacing the clear cover glass of the unit with the spread lens which many reflector manufacturers supply. This will draw the round spot into a band of light, as shown in Fig. 4, and direct the greater portion of the light to the window surface. In case no such lens is obtainable, one can be easily made from a standard one-eighth inch ribbed glass.

The same general principles apply in lighting a window from the interior of the church as when lighting it from without. However, in this case, the lighting equipment must be concealed from the view of the congregation during services, or at least be made so inconspicuous that it will not detract from the beauty of either the building architecture or the window itself. Quite often a number of small units can be easily concealed behind an arch or at some other point near the window. Here, angle reflectors of the mirrored glass type, such as are frequently used for store display window lighting, are usually satisfactory. The wattage required for lighting from the interior is usually about the same as that required for the exterior installation. In downtown locations where the church is surrounded by brightly lighted display windows and where the street lighting is better than in outlying districts, the wattage required will, of course, be higher than in the outlying residential districts, but from three to five watts per square foot of area lighted is in general quite satisfactory. This wattage should again be divided among several

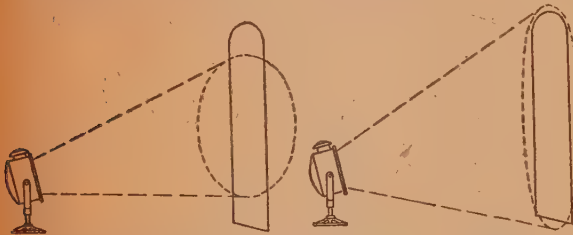


Fig. 4—(A) Round Spot Obtained from Floodlighting Projector as Ordinarily Equipped with Clear Cover-Glass. (B) Use of Ribbed Cover-Glass Draws Spot into Band of Light.

units for the purpose of getting the light distributed uniformly over the window surface. Clear Mazda C lamps of the 100 or 150-watt size are satisfactory for this service.

Figure 5 shows two methods of applying and concealing equipment of the type just discussed. In the one case, the units are located above the window and concealed from the rest of the church auditorium by the arch. This suggests one of the many possibilities of employing some feature of the building construction for concealing lighting equipment. On the other hand, if the arch were not available, the last row of seats might be utilized for this purpose by locating the equipment beneath the seats as also shown in Fig. 5. The reflectors should be so tilted and arranged that the light will be uniformly spread over the window.

Floodlighting units should be used when it is necessary to locate the light source a considerable distance from the window in order to find a satisfactory place of concealment; and if necessary they should be equipped with ribbed cover glasses. Here again, from three to five watts per square foot of area lighted is usually satisfactory. Thus for a window of 300 square feet area, one 1000-watt floodlighting unit is sufficient to do the work. Some of the locations in which a floodlighting unit might be concealed are—organ and choir lofts, balconies, on ceiling beams, behind arches, or perhaps under the pulpit. In some cases the unit might even be located on the floor near the pulpit and provided with a neat box with which it could be covered during church services. The cover of the box should be hinged so that it could be readily folded back to expose the projector when it is desired to illuminate the window.

In case there seems to be no place for concealing the projector, a portable unit may be used. This unit should be equipped with a base large enough to insure stability, and located at any suitable point in the building. Electrical

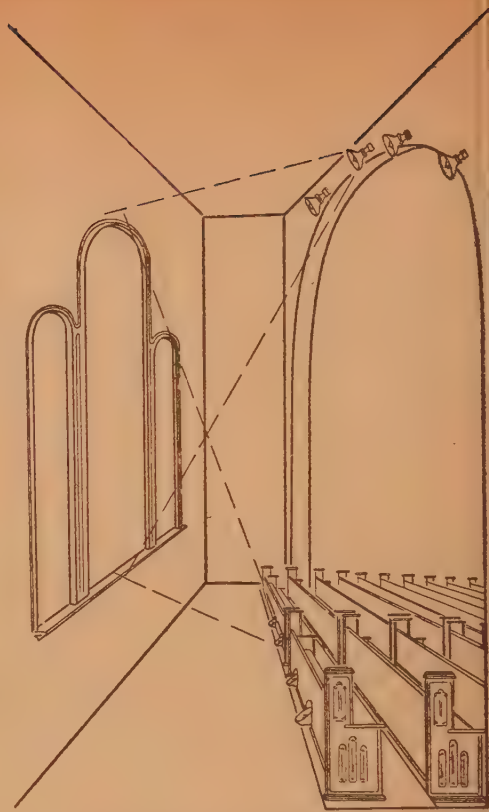


Fig 5—Suggested Arrangements for Concealing Lighting Equipment in Church Interiors.

energy may be supplied by an extension cord reaching to a convenient baseboard or other electrical outlet. During services and at other times when the auditorium is to be used, the unit should, of course, be removed by the building caretaker.

Much of the success of the systems described above for lighting a window from the interior depends upon the method used for switching. The most convenient and perhaps the most dependable method is found in the use of time switches. With this arrangement the current is automatically turned "on" and "off" at predetermined times. In cases where there is a caretaker in the building throughout the day, the arrangement might be such that he would turn "on" the current in the evening before leaving the building, and a time switch employed which would turn "off" the current at midnight, or at some other predetermined time during the night. In some locations it might be satisfactory to locate a switch at some point outside the building where a watchman could turn the current "on" and "off" at the desired time. The lamps located on the exterior of the church would, of course, be controlled manually from within, as they would be in use only during evening meetings.

It is also very important that all the equipment used for the purpose of window lighting be properly maintained, i. e., that burned out lamps be promptly renewed, and that no appreciable amount of dust and dirt be allowed to accumulate on the lamps or reflectors. If all the lamps are not kept burning, the windows will have a decidedly "spotty" appearance, while a collection of dirt on the reflectors may reduce the light output to such an extent that the good effect of window lighting will be entirely lost. This will also be true if a considerable coating of dirt is allowed to collect on the window itself. This feature of maintenance should also be borne in mind in locating the lighting units on the interior of the church, as those located at or near the floor can be more easily maintained than those located at the ceiling.

Methods of Church Work

E. A. KING, Editor

NOVEMBER METHODS, 1921

This month of November is devoted primarily to financial methods. Before taking up the matter in detail, however, we wish to suggest that by this time, in churches where the Every Member Canvass has been in operation for several years, there should be some better way of handling the finances. Why not suggest to the people that the "annual struggle" to get funds for the budgets of the new year cease altogether! Let every subscriber continue to give for the new year as he has been doing for the past year. If he wishes to increase or decrease his weekly offering let him arrange the matter with the treasurer. There is no good reason why churches that are educated to the habit of giving generously should find it necessary to put on an elaborate and expensive program each year. Of course we know that all churches fall far short of their high privilege and the members have to be urged and sometimes "driven" into a state of mind where they will do some part of their duty. We know that such a simple method of continuing pledges would make church work easier and more enjoyable for a lot of people upon whom responsibility rests heavily. Perhaps this idea should serve as a goal to put before your people. Talk it up. If it does not work this year try for it for the next year. The object is to educate the church to the place where it will adequately support its whole program without being driven or coerced.

There is a benefit aside from the securing of pledges to be derived by the Every Member

Canvass. We have had a great deal of experience in this line in large and small churches. The arranging for the canvass, the distribution of literature, the sermons and the talks by "minute men" and all the rest serve to arouse the people. It all acts like a revival of interest if not of religion. We wish it were possible to introduce in place of this the Friendly Visitation Sunday at which time the members of the church visit each other, carry messages and literature and do not ask for money! The results from this kind of a campaign are direct and reflex and the church greatly benefits by it. Thus a church that undertakes the financial canvass chiefly for the sake of the "stirring up" process may well afford to change the one for the other. Think it over, anyway, and see how it strikes you.

For the great majority of churches, however, the annual Every Member Canvass is a necessity. Not every church that uses the method of the annual canvass does it thoroughly so there is still great need for exhortation, for detailed plans, and all the rest and the Methods Department is calculated to help at this important point.

The editor of this department has been greatly encouraged by the letters of appreciation he has received during the past month. He wishes to thank all these writers and he hopes they, together with our large family of readers, will continue to find this department a source of helpfulness. Let us ask again that you put the editor's name on your mailing list—Rev. Elisha A. King, 504 S. 11th St., San Jose California.

Educating the Congregation for the Every Member Canvass

One of the best Every Member Drives for money last year took place in the Lowry Hill Congregational Church of Minneapolis. The pastor is Rev. J. R. Morgan. The following outline story of this canvass may serve as an example.

Mr. Morgan started the campaign by sending out a letter expressing his confidence in the members and friends of the church. He told them that it was necessary to raise \$8,000 and to do so each person should take his share of the responsibility. He emphasized the fact that the future of the church depended upon the success of this campaign. He said also that within a few days a letter from the trustees would be sent to them enclosing the budgets and the pledge cards. Then he added this postscript: "Can I count on your being present next Sunday morning at 10:30?" The church calendar on the next Sunday morning carried the following paragraph:

THE EVERY MEMBER CANVASS

The approaching close of the year brings us again the joyful opportunity of providing for the maintenance of our church during 1922. This year has demonstrated beyond all

shadow of a doubt that the Every Member Canvass is the most satisfactory way of caring for the finances of the church. The officers are working on plans for the canvass which will be held about the middle of December. All friends of the church are asked to carefully and prayerfully prepare to do their utmost to maintain this church in the future in the honorable and dignified way which has characterized it in the past.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for the Lord loveth a cheerful giver." 2 Cor. 9:7.

On the back of this same calendar he printed the following "argument."

The Financial Support of This Church

The Part I Can Play In It

A Little Argument With Myself

IF I refuse to give I cast my ballot in favor of closing the church. No church can remain open without financial support.

IF I give less than before I favor a reduction of activity in proportion to my reduced support.

IF I give the same as last year I favor holding the ground already gained but do not approve of any advance in any of our work.

IF I advance my offering I favor advance in the work of our church.

IF I advance my gift 50 per cent I say "increase the work one-half more." If I add 25 per cent I say to the officers, "Increase the work that much."

IF I give to current expenses and to benevolences, I am doing what every church member ought to do. Such giving will make my church efficient and will hasten the coming of the Kingdom of God.

What Shall I Do?

I surely do not favor retrenchment of any kind. Our work is full of promise and to reduce my giving now would be to give my church a serious blow. This I cannot do.

Neither am I satisfied to see my church drift along without any gains. While I give to other things, I know that the CHURCH IS THE SOURCE OF BENEVOLENCE, GOOD WILL AND SERVICE AND IT MUST BE KEPT ALIVE AND PROSPEROUS. Everyone is being called upon to do serious sacrificing for our church and I do not want to escape my share.

I DO BELIEVE that both the budgets of MY CHURCH should be subscribed in full this year. I WANT TO DO MY SHARE WITH ALL MY HEART FOR THE SAKE OF CHRIST AND HIS CHURCH AND FOR THE GOOD I CAN DO.

Do Your Share Remembering

"THOU GOD SEEST ME."

Shortly after this appeared on the calendar the Board of Trustees sent a letter to the constituency. The letter in part is as follows:

"Last year demonstrated beyond all shadow of a doubt that the Every Member Canvass is the most satisfactory way of caring for church finances.

"This year we take the next logical step by suggesting a definite sum which we think is the minimum you should give. We make the allotment on the basis of last year's gift together with the increase necessary to meet increased demands.

"We suggest that your contribution for the year of 1921 be at the rate of per week to be paid weekly, monthly or quarterly, according to convenience. Please fill in the enclosed card at once and return as soon as possible before December 19th. Returning the card at once will greatly help the committee for it will be necessary to personally interview all those who do not do this.

"Enclosed find a copy of the budget for next year. We hope you will examine it very carefully and we shall be glad for any suggestions for its improvement.

"Everything is figured on the minimum basis, and yet the amount required is larger than in recent years. It is, therefore, necessary that everyone take an honorable share and do what is required to meet the budget."

On the next week's calendar Mr. Morgan printed the following parable:

A man dreamed that he ordered a fine por-

terhouse steak and when he asked the price the butcher said, "Anything you please; we are just taking the collection." He heard the same reply when he visited the grocer, the tailor and the landlord. The dream was so absurd that it woke him. From then he began to wonder how the church can get along when supported by hap-hazard collections. The business of running our church requires definite and systematic support on the part of every member. Let every member take his place in the system and make a pledge and pay it regularly.

"Concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:32.

On the following Sunday the calendar carried the following paragraph:

The Every Member Canvass

Between now and Sunday, December 19th, every friend and member is going to be solicited for a subscription for the maintenance of the church. Every one is expected to take an honorable part in this responsibility and to give as liberally as circumstances will permit and necessity demands. You are especially asked to carefully read all letters and literature sent you through the mails for this is the only means we have of presenting the case to you. If you know the facts we are sure that you will generously respond. We are facing our greatest year and you must take your share.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's." Matt. 2:21.

The back page of the calendar was used again for educational material. The following "Seven Ways of Giving" were printed:

1. THE CARELESS WAY. To give something to every cause that is presented without inquiring into its merits.

2. THE IMPULSIVE WAY. To give from impulse—as much and as often as love and pity may prompt.

3. THE HAP-HAZARD WAY. To make a special offering for a special case as it presents itself.

4. THE SELF-DENYING WAY. To save the cost of luxuries and apply them to purposes of religion and charity.

5. THE SYMPATHETIC WAY. To lay aside as an offering to God a definite portion of our gains. One-tenth, one-third, one-half, as the spirit prompts and necessity demands.

6. THE EQUAL WAY. To give to God and the needy just as much as we spend on ourselves; balancing our personal expenditures to a certain sum and giving all the rest to God.

Don't say, "I will give something." You do not pay your rent or grocery bills that way.

Why Pay Weekly?

The church needs money weekly.

You can pay more and pay more easily that way.

When you pay your pledge you will receive fifty-two envelopes. Each one will be num-

bered to correspond with the numbers on the treasurer's book and accurate accounts will be kept.

Advantages of the Every Member Canvass.

It gives opportunity to answer questions and objections.

It distributes the financial responsibility.

It increases the number of systematic givers.

It promotes intelligent rather than impulsive giving.

It dignifies church finances.

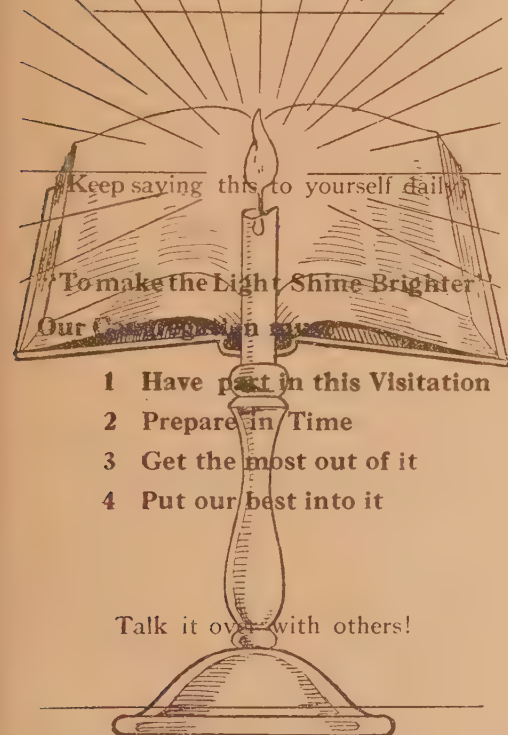
It makes multiplied appeals for money unnecessary.

It promotes acquaintance of canvassers with the congregation and community.

It is an invaluable spiritual inspiration to the canvassers and the church.

The last thing done before the canvass was the sending of a postal card reminder. Two points were stressed. First, the importance of having everyone at church on Sunday morning, and second, the necessity of having everyone at home (except the canvassers) from 2:30 to 5:30 p. m.

Just to Remind You of November 20--27, 1921



Detailed suggestions within a week
Literature for distribution by October 15

AN ARTISTIC REMINDER

As we are writing, the following attractive postal card has come to our desk. The background of the card is an outline picture of

an open book and a tall candlestick and candle printed in red. Over this is printed the "reminder" message in black type as follows: (The card comes from Palmerton, Pa., but the name of the church does not appear.)

AN EFFECTIVE ILLUSTRATION

In the November EXPOSITOR for 1920, page 147, we used a cut of considerable size entitled, "Does Christ Receive His Share?" (This cut, by the way, is for sale by F. M. Barton Co., Cleveland, Ohio, for \$1.00). We are pleased to learn that cut has been used by many pastors.

We now have before us a letter that was sent out by Rev. John E. Corwin, pastor of the Baptist Church of Flora, Ill. In the very center of his letter head he has printed this cartoon, "Does Christ Receive His Share?" The letter has reference to giving. In the letter he asks this question: "As you study these very suggestive pictures in turn do you find any compunction of conscience? Where does the Christ who died for you stand? Is He at the end of the line? Is it true that you, too, give Him only the tag end?"

PRINT THIS ON YOUR CALENDAR

The Every Member Canvass

1. It is to be an every member canvass. EVERY MEMBER should help and will be given the opportunity.
2. EVERY MEMBER should do his very best. It is for the church, the Lord's work. Give until you really feel you have done something.
3. EVERY MEMBER should realize that he owes solemn obligations to God. It should never be a question of how little shall I give, but of how much can I really do for God's church.
4. EVERY MEMBER—just think of it. If every member does his or her full duty what it would mean. The church would have an abundance of money to do the really great things which our God would have us do.
5. EVERY MEMBER—That is the idea. Why should it be otherwise? Each one—member. will certainly want to do his own part. Surely.
6. EVERY MEMBER—Why, of course. Others may be more able to give, but that does not relieve me of my personal responsibility. One's gift is to one's God and others cannot make it for us.
7. EVERY MEMBER—I am a member. As such I shall do my full part. God helping me I shall give as never before.
8. EVERY MEMBER—Be the gift ever so humble it shall come from the heart and with a prayer that God will bless me and sanctify my gift to the work of his Son.
9. EVERY MEMBER—I shall think of it and pray about it. O, the joy of fellowship in having a part with every member!
10. EVERY MEMBER, YES, EVERY MEMBER with a gift for God and a prayer for the work of God's church.—Assistant Pastor.

MAKE THE FIRST ATTEMPT A SUCCESS

Every year churches undertake the every member canvass for the first time. Here are nineteen specific points to consider in order to make the first attempt a success. Do not omit any of these instructions:

1. Get the Officers of the Church to adopt the plan.
2. Appoint a small Steering Committee.
3. Adopt carefully prepared itemized separate budgets for Church expenses and Benevolences.
4. Make a complete card list of the Entire Constituency, including the children.
5. Select and enroll Canvassers.
6. Train and organize Canvass teams.
7. Adequately educate the congregation.
8. Designate Canvass Sunday.
9. Send out full statements and explanations, but no pledge cards, two days before Canvass Sunday.
10. At morning service on the Sunday of canvass press the subject home.
11. Have canvassers meet in the early afternoon.
12. Divide lists among them and send out two and two, supplied with information and pledge cards.
13. See everybody who can be found before six.
14. Insist on weekly subscriptions.
15. Follow up missing ones later.
16. Send letter of thanks at once to each subscriber.
17. Use Duplex envelopes for paying pledges.
18. Keep careful track of the matter throughout the year.
19. Repeat the canvass annually.

VARYING THE EVERY MEMBER CANVASS

The Every Member Canvass no longer needs defense. It has demonstrated its effectiveness. It need not be perpetuated year by year along stereotyped lines, however, and a satisfactory adaptation was executed last season in the Church of the Messiah, Los Angeles, Calif.

Having carried out the conventional program for several years, the pastor, Rev. H. D. French, varied the method. Following sermons on loyalty November 28th and December 5th, and general preparation for the canvass, the whole affair was efficiently consummated between 11 and 12:30 a. m. on the canvass date. One essential feature of preparation had involved the pastor's urgent request that every member be present on the given Sunday for one or both of the services. So genuine is the loyalty of the church that this was almost entirely accomplished.

The church treasurer preceded the minister's sermon by a business-like statement of financial progress during the thirteen years of the church's history. Following the sermon, pledge cards were distributed to the congregation. A prayer from the pulpit immediately preceding the signing of the cards gave the act a spirit of consecration not always attached to a financial canvass.

Immediately each person found his place in the line before the table assigned to his initial, there being stationed in alcoves of the

church men who held in their hands the list of all the A to C's, D to J's and so forth, on the membership list. These tabulations showed what Mr. Smith had given in past years, so that his pledge when presented could quickly be added to the data at hand. Upon presenting the card, he received his packet of envelopes for the year 1921 and within a relatively short time after the last person had been so provided the workers could total their statements and have the canvass results in black and white.

The few members not present on this Loyalty Sunday were followed up later and the results of the canvass have been in every way gratifying, albeit the budget involved a large increase both in benevolence and current expenses.

NOTES ON THE EVERY MEMBER CANVASS

That church finance wizard, Frederick Agar, has said some good things about church financial activities. He puts the spiritual, religious need first. In arousing a church to the point where it is willing to try the canvass he says, "Our one first, final and supreme need is the spirit of God within our spirits. Methods are indispensable but effective in the transformation of individuals and communities exactly to the degree that they are controlled by the spirit of Jesus." Let us keep the religious side of the canvass uppermost this year. Dr. Agar goes on to say:

"The Every Member Canvass is not just an effort to get money. The real quest is for spiritual life. Life and money have important relations to each other. It is generally true:

"1. That a church in good spiritual condition is in good financial condition. (By the latter we do not necessarily mean out of debt; but a large proportion of the membership sharing the obligations of church support and worldwide missions.)

"2. That the people who attend the services of worship more or less regularly are those who support the Lord's work at home and abroad more or less regularly.

"3. That the people who give to and attend the services of worship are those that must be counted upon to do most of the work connected with the local church.

"There are exceptions, but when examined they emphasize the rule: If we get life we shall get worship, work and money. The Every Member Canvass seeks primarily the individual himself. The Every Member Canvass comes once a year but the educational process must go on forever."

At the Olivet Congregational Church, St. Paul, Minn., the pastor preached on the following themes the three Sunday mornings previous to the canvass: "The Keys to a Prospered Life," "The Grace of God—the Grace of Giving," and "An Every-Member Church." The pastor's Sunday morning talks to the children were also along the line of giving and three mid-week meetings were devoted to conferences on tithing and stewardship and definite prayers for the success of the canvass.

It is always best to have the budgets explained and discussed and adopted by the whole church at some Sunday morning serv-

ice before the educational campaign begins or perhaps in the midst of the campaign. By doing this the whole congregation feels a partnership in the business and is more likely to feel a sense of responsibility also.

To insure complete success it is wise to train the canvassers. Get them together for an evening, read over all the instructions and undertake sample conversations and solicitations. Let different members undertake to secure a pledge from the minister who knows very well the excuses some people put up in real life. It is fine practice.

The following "Money Creed" was used in Canton, Ohio, with success. It was reported in the "Telescope." In carrying on the campaign to raise money in the church we should use every bit of good material we can find. The people are busy about other things and we have to knock many times at the doors of their consciousness before we get any attention at all. Never become discouraged but keep right on. Results are bound to come. (Read Galatians 6:7-10.)

"My Money Creed"
I Believe

I. My money is mine only in trust. It belongs to God, just as I do.

II. This money is not filthy lucre. It is not the devil's coin. It is stored up human power. It is so much of myself which I can set at work in China or India or New York or Colorado, or in Canton, Ohio.

III. God is counting upon this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

IV. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying "Lord, Lord," and not doing the will of my Father.

V. I should set aside a definite proportion of my income for the church and the service for others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

VI. The proportion to be set aside for these purposes should be not less than one-tenth of my income. The Old Testament enjoined the Tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I be able.—by H. F. Rall.

At Menasha, Wis., the finance committee sent out to the people a most attractive piece of literature urging and explaining the canvass. Nine definite paragraphs were printed. The seventh one contains these words:

On whom does the Finance Committee depend or this budget?

First, on every one of the church members first and foremost.

Second, all friends of the Church who consider this their church.

Third, on all S. S. scholars who when giving to the school NOW give to the church. The latter should all make a Weekly Pledge.

Then follows the four paneled cut used in The Expositor for November, 1920, page 147. (You may get this of F. M. Barton Co., Caxton Bldg., Cleveland Ohio, for 85c.) The illustration is introduced by these words, "Is this cartoon fair or not?" Why not use it yourself this year?

Trinity Reformed Church, Akron, Ohio, prints the following on its calendar just previous to the annual canvass. Notice the five points emphasized. This is the way to drive home the importance of the plan:

As a Spiritual Influence, it honors religion and exalts the Church; it recalls our privileges and rouses good-will; it quickens conscience and inspires loyalty; it forms right habits and prompts nobler living.

As a Fellowship Measure, it is a door to acquaintance; a touch that cheers; a clasp that strengthens; a tie that binds; a call that enlists; and a task that inspires.

As an Educative Process, it enlightens members; it develops workers; it enlarges ideals and ideas; it impresses duties; it broadens vision; and it uncovers need.

As a Business Method, it is simple, sane, sure, sound, systematic and successful; it is the all-inclusive, democratic, up-to-date way of financing the Church and the Work of the Kingdom.

As an Evangelistic Survey, this all-around visitation reveals to the Pastor and congregation, the stranger, the stray, the sick, the sore, the shaky, and the strong.

No better method is known. No Church wishes to do without it, for the direct gains are enormous.

Our Slogan

"Everybody Giving, Nobody Owing.
System, not Spasm, is God's Method."

THE CURRENCY ALBUM

We have just received a unique device for raising money for building, remodeling, burning mortgages or for any purpose where a considerable sum is needed. The book of sixteen pages is made to hold currency (or checks) and is supplied with all necessary instructions for its use. The Secretary of a "drive" fills out the blanks giving authority to the solicitor and out he goes to his work. One hundred books are planned to hold \$5,000 and the cost is \$20.00. If you are expecting to raise money this fall for a stereopticon or a "movie" machine or for anything write to The Interchurch Press, Salda, Calif., for a sample book and further information. Mention The Expositor, it identifies you.

STANSIFER'S CALENDAR WISDOM

On several occasions we have taken pleasure in commending the church calendar from Santa Barbara, Calif., Christian Church, Rev. H. M. Stansifer is the pastor and he edits his "Weekly Messenger" as carefully as Babson

analyzes the bond market for his paid customers.

Stansifer is getting his people ready for a financial drive. He prints a comparative table of benevolent gifts of his church for five years. Then he comments on it. To show what the church did with the money it gave he has drawn six comparative squares that graphically show, for example, that in 1919 the church spent 87 per cent on itself and 13 per cent for others. In 1920, 80 per cent on self and 20 per cent for others. He also reveals the fact that 63 per cent of the membership gave and 37 per cent did not. That was in 1919. In 1920, 84 per cent gave and 16 per cent did not. Then he shows up the fact that in 1919, 8 per cent paid nothing on their pledges, 28 per cent paid only a part while 64 per cent paid all. These figures were changed slightly in 1920. Five per cent paid nothing on their pledges, 36 per cent paid part, and 59 per cent all of their pledges.

We are not interested in these figures, but in the method of handling them before a congregation. Many churches lag behind financially because they do not know the condition of the church finances.

In this same calendar Mr. Stansifer has run between every paragraph a line or two of educational value and for the sake of the cause we print these. They are in black type and stand out on the page so they attract attention.

Much of the Money That Comes Into the Lord's Treasury Is not Given; It Is Raised.

Giving Is Life's Highest Expression, Richest Privilege and Finest Luxury.

God Has Never Done Anything Else but Give.

There Is No Surer Index to a Man's Character Than His Giving.

Christian Character Is Essentially Benevolent.

Living and Giving Go Together.

Conservatism In Giving Is As Bad As Conservatism in Theology—and Often Accompanies It.

The Spirit Which Prompts a Gift Is More Important Than the Gift.

Some People Do Not Oppose the Kingdom of God—But They Do Not Promote It.

CHURCH MEMBERS INTROSPECTION

The Duplex Press, Richmond, Va., has put us preachers under still further obligation by printing for general circulation the following monologue for church members. We do not know how much it costs but if you like it you can easily find out. Here it is, and it is "good stuff" too.

Honest Now

Am I really and truly interested in my church—in helping it achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that its half as vital for example, as I think it is?

How do I look to the man on the outside? Could he tell I am interested by what I do? How do I look to him?

Am I a good example for anybody to fol-

low? or do I just think I am? or do I think about my responsibility, in this connection, at all?

Do I attend church service as often as I think I do?

How often do I speak a word of encouragement or praise to the minister, or have a pleasant word and smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested? indifferent? cold? as a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for missions at all? Do I really ever deny myself—a new suit, cigars, street car rides (when walking would be better for my health)—anything—to help forward the cause? Do I really ever deny myself or do I just think I do?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of church member am I anyhow? Am I the kind I think I am, or do I just think I am?

Try a little introspection along these lines.

GOOD PUBLICITY

The use of illustrations in church publicity is just as valuable to the church as the use of cuts is to business. Not all illustrations are equally useful, but whenever we find a cut that is particularly valuable we like to tell our readers of it. Here is one you can use in many ways. (It may be secured from F. M. Barton Co., Caxton Bldg., Cleveland, Ohio, for 75c.)



"Why should I go to church or Sunday school while Dad plays golf or drives the auto out?" Many a boy has asked himself that!

Take Him to Church

Lessons learned in your home will never leave him. Give him the best possible moral education. He will go to church most willingly if you go.

If you are not tied to your other congregation, come to Sunday and worship with

THAT BOY of yours is trying to walk in his father's footsteps. You want him honest, truthful and fair. Where can he learn these virtues better than in the home and in Sunday school?

OBSERVE ARMISTICE SUNDAY, NOV. 6

We are going to suggest a good way to observe this day. Buy a copy of Will Irwin's book "The Next War," (E. P. Dutton & Co., N. Y., \$1.50). Read it carefully and secure any other facts possible to build into a lecture. Take out the pages of charts and pictures and have them made into lantern slides. Now get all your material together and plan a first rate stereopticon lecture on "The Next War." If you do this you will be rendering the country a great service and you will do the cause of Christianity and peace a great good. Such a lecture would be a most appropriate way to observe the day.

THANKSGIVING PRAYER MEETING

At Plymouth Church, Oakland, Calif., last year they had a prayer meeting about Thanksgiving time not so much to give thanks as to plan for the future. It is true that in this case there was much to be thankful for because church debts had been paid. But the great idea was to put the Thanksgiving spirit into constructive plans for a better church for the future. Why not try this idea in your own church this year?

MAKING THANKSGIVING DAY MEAN SOMETHING

The following letter, sent out by the Lake Avenue Baptist Church, Rochester, N. Y., in preparation for Thanksgiving may well serve as a good example for others to follow. We presume that the church had a list of people all selected to whom the letter was sent. Here is the letter:

Dear Friend:

You will be far away from home on Thanksgiving Day, and the old home ties will pull pretty strong. The gate of the old home will not creak to let you enter. The hearth fire will have an empty chair because you cannot be there. The road that stretches between is so long. You will be lonesome as well as lonely.

The whole nation lays aside its toils and struggles, for Thanksgiving Day is a home day. How you'd like to be there with Dad and Mother again. We wish you could. But just for memory's sake, and to help make the day seem less long, we are asking you to join with us in a homey afternoon and evening, beginning about four o'clock, a good old-fashioned lunch about six, and then some music and some games. We want you to come, or we will try to help make the day a better and brighter one.

Will you just drop a little card in the office or in the mail, and tell us that you will come. We are counting on you, and want to be sure that we have that big piece of pumpkin pie, all labeled with your name.

Most cordially,

The Young People and
The Church.

SUNDAY EVENING PRE-THANKSGIVING PAGEANT

The following story should prove suggestive this season. Many of our readers can plan something of this kind for their own people

because Thanksgiving Day is so thoroughly a part of Pilgrim history:

"The organist played as a prelude to the pageant, MacDowell's 'A. D. 1620.' The choir, twenty young women dressed in Pilgrim garb, then marched up the church by the two main aisles, singing, 'The Breaking Waves Dashed High,' each singer carrying a candle which furnished light enough to read the music. The choir was followed by the minister who wore an ordinary academic gown, slightly altered through hints derived from Brownscombe's painting, 'First American Thanksgiving.' He read an appropriate Scripture lesson, which was followed by the offertory. The Thanksgiving Day Proclamation was then read and furnished a peculiarly fitting introduction to the lines of the Prolocutor, a part also taken by the minister.

"While a quartet sang, 'I'm a Pilgrim,' the Pilgrims, dressed in the style of 1620, entered the church and coming down the aisle took their places in the middle of the platform. Then entered in succession the Spirits of Faith, Prayer, Home, Education, Democracy, Missions, Thanksgiving and Young America, the choir singing appropriate hymns while they entered, after which each recited the lines assigned to the part. The services closed with a recessional led by the Spirit of Young America and the Pilgrims.

"All the parts were taken by young people. A special part was the singing of 'My Own America,' while the Spirit of Democracy entered. The entire pageant was pronounced one of the most beautiful and inspiring programs ever given in the church. A number of people remarked afterwards that Thanksgiving had never meant quite so much to them before. It was also a rich experience for the young people who took part and who without exception entered whole-heartedly into the spirit of the pageant."

A THANKSGIVING SUGGESTION

Last year the First Congregational Church at Portsmouth, Va., opened its doors to lonesome people at Thanksgiving time.

Would you be sorry for yourself if business or the high cost of railroad tickets kept you in a city far distant from your family and old time friends on Thanksgiving day? Perhaps. But it would be your own fault to let your day be spoiled if you were in a city which, like Portsmouth, Va., had a church where the pastor and his wife and the congregation opened the doors of the parish house for a real family dinner party, and let you know through the daily paper, and other natural means that you, and others like you, were truly wanted; and that you be allowed to share in the expense if you wished.

In response to invitations that could be felt only as personal, there were 51 guests—men and women, boys and girls—who sat down to the best possible home-cooked dinner, in a room made festive with greens and large branches of red berries. The kitchen conveniences, the best table linen, silver, china and glass were some of the things used to prove still further the oneness of the parsonage with the parish house.

The tables were set U-shape with a small one at the opening. In the center of one was

the "Mayflower" sailing in the troughs of a heavy sea (of green tissue paper) toward Plymouth with its sandy beach, pines and tepees (center of another table) where an Indian warrior in his birch-bark canoe, sailing on the quiet waters of the bay (a mirror), awaited the white sailor visitors who, in a small row-boat, approached (from another table.) At each guest's place was a small walnut shell boat with a full sail of white paper held in place by a toothpick mast. Names written on the sails indicated where the guests were to sit. The realism was further carried out by the individual bon-bon dishes covered with sea-green paper and holding small green mints, making safe seas on which the place-card boats might ride.

Then came the dinner. The Doxology was sung and a prayer of Thanksgiving was offered by the father of this big family, Rev. M. S. Poulson. A Thanksgiving hymn was sung as a solo by one of the guests. In a few minutes all were served to turkey. Then came stories, jokes and games. In due time also appeared the pudding, pie, cheese, apples and coffee and then a happy talk from Mother Poulson which caused much merriment.

Dinner was over but the fun had barely begun. A member of the National Community Service staff was a guest and directed a round of games and stunts which provided an afternoon of laughter and frolic. All went away with songs in their hearts because a church supplied a need and kept people from being homesick.

AN EVERY MEMBER ATTENDANCE SUNDAY

The Every Member Canvass idea should not be confined to money raising in the church. The Stratford Street Baptist Church, Boston, Mass., has taken advantage of this conviction and has worked out an Every Member Attendance campaign. In a letter sent out from the officers of the church we find this "Call to Loyalty."

"The Stratford Street Baptist Church has a large and, for the most part, faithful congregation. The only reason why the auditorium is not packed to the doors every Sunday morning is that all the members do not decide to attend church at the same time. One attends this Sunday, the other will attend the next Sunday.

"Sunday morning, November 21st, we intend to break all traditions, all habits, all records. We are going to have, if you will help us, EVERY MEMBER PRESENT AT THE SAME SERVICE. Are you sceptical? Faith says that it can be done, and some of us are determined that it shall be done. To that end, we are sending this call for church attendance to the last man, woman and child in our congregation.

"There will be a great program. A Service of Thanksgiving—for old and young, combining the Morning Worship with the study of the Bible School Lesson. And you can come, yes, every one of you."

Special instructions are given in the letter. For example, the morning service begins at 11:00 o'clock and closes at 12:45 p. m. An

offer is made to send automobiles for those who cannot walk. This includes a ride home. Children are to be brought and are to remain through the preaching service and Sunday School (which meets at the close of the morning service) or if too small they are to be taken to the church kindergarten. An appeal is made to have every member of every family in proper place in the church and have the church full.

PROMOTING BIBLE READING

There are on our desk 800 book-marks printed in perfect printer's art in colors with beautiful illustrations and lists of Bible passages for people to read. There are six different kinds and list Bible readings under the following heads: Glorious Bible Promises, The Most Precious Parables, Principal Prophecies of Christ, The Bible's Most Beautiful Chapters, Most Wonderful Psalms, Earnest Bible Warnings. These are called "Popular Bible Memory Helpers" and sell in sets of six cards each in an envelope for 20c a set, \$2.00 a hundred. There are also "Bible Prescriptions at the same price. These Bible passages are good for sorrow, worry, trouble, failure, doubt, etc.

We are going to give these to the families in our church to encourage the reading of the Bible. They are so beautiful no one will throw them away and that insures them long careers of usefulness. If you wish to see a set of these delightful promoters of Bible reading send twenty cents to Goodenough Woglom, 14 Vesey Street, New York City.

THE EDITOR'S SERMON TOPICS

In order to answer many questions and to teach some fundamental truths the following topics were chosen:

- I. "How Shall We Think of God?"
- II. "How Shall We Think of the World?"
- III. "How Shall We Think of Man?"
- IV. "How Shall We Think of Jesus?"
- V. "How Shall We Think of the Gospel (The Kingdom of God)"
- VI. "How Shall We Think of Heaven and Hell?"
- VII. "How Shall We Apply the Gospel to Life?"
- VIII. "How Shall We Propagate Our Faith?"

INTERESTING VISITING FRIENDS

The pastor of the Florida Avenue Baptist Church, Washington, D. C., has a unique method of interesting visiting friends. He sends the following card to all visitors so far as the names and addresses are available. The card reads as follows:

THANKS!

The Pastor, Officers and Members of the Florida Avenue Baptist Church, hereby extend to you our thanks for your attendance and contribution, and beg that you always feel at home in our church.

If you have no church home in the city, we cordially invite you to unite with us.

Rev. W. A. Taylor,
Pastor.

SPECIAL OFFERING ENVELOPES

No better service was ever rendered churches than that developed by the Duplex Envelope Printing Co., Richmond, Va. Each package of offering envelopes should contain these extras. For example we have before us the following little envelopes, each one illustrated: "Children's Day," "Birthday Offering," "Rally Day Offering," "For the Music Fund." These are not very expensive and they bring in considerable money during the year.

A CALL FOR CHURCH POSTERS

The other day a brother minister called up on the phone and asked where he could secure printed posters with messages suitable for his bulletin board in front of the church. We referred him to the Wayside Pulpit Co., of Boston, but those messages were not religious enough. Then we referred him to the Woolverton Printing Co., of Cedar Falls, Ia. We believe Woolverton can furnish anything in the printing line that helps churches.

Now comes a first-rate answer to the brother's question. There is a Religious Advertising Association in Columbia, South Carolina, under the direction of J. B. Spillman. He has gotten out some good posters at reasonable rates with scriptural texts. The illustrated sheet before us shows six large bulletins 21 feet and 6 inches long by 9 feet and 4 inches wide at \$2.50. Mr. Spillman is an expert at this business and if you will write him a letter asking for some of his illustrated material you will be much pleased.

The best answer to this pastor's question is a Winter's changeable letter bulletin board. The pastor or committee or anybody can set up his own message at any time. Nothing in the way of publicity or paragraph preaching has surpassed the plan that enables the church to make its own messages, set them up and take them down at will. Write a letter to H. E. Winters Specialty Co., Davenport, Ia., and ask for information.

Mr. Barton, publisher of this magazine, recently made a trip East and he took notice of bulletin boards as used by churches. He says, "On my tour East I find no Scripture used on boards. And four-cylinder words with which an average person is not familiar are being used. I am strong for use of Scripture."

POSTAL CARD PUBLICITY

The Washougal Congregational Church of Washington state uses a post card with its church pictured in one corner and underneath these catchy words:

Meet Me At Church Next Sunday
Don't knock and kick and slam and slap
At everybody on the map,
But push and pull and boost and boom,
And use up all the standing room
At Church next Sunday.

A GOOD LITERATURE CRUSADE

Rev. Harley H. Gill, of Stockton, Calif., has started something new in his church. He says: "I paste heavy manila paper covers on good literature and books and stick these labels on and pass them out, dating them six months ahead. Costs little and I believe will be helpful."

The "Book plate" is printed on gummed paper and contains the following directions:

Pilgrim Reading Circle

(Please Read Carefully)

A new Club in our Church

No dues

No meetings

No initiation

No committees

It will bring splendid devotional literature to be read at odd times.

Requirements for Membership

1. Read this as soon as possible

2. Write name and date on cover pages

3. Hand to some one else

4. Whoever holds this on.....
Please return to

Harley H. Gill

First Congregational Church

Stockton, California

N. B. For further literature apply to Mr. Gill.

Any minister or helper can do this and increase the knowledge of the kingdom to advantage.

ORGANIZE A BIBLE CLASS OR A LECTURE COURSE

We cannot say too much in favor of a Bible class or a course of lectures on the Bible conducted by the pastor of the church. There are so many peculiar Bible ideas, theories, "isms" and odd teachings floating about in every community that it behooves the wide-awake pastor to do some teaching on his own account. We are thinking, of course, in the general terms of the main ideas held in common by the leading denominations. It is hardly worth while to use the Bible merely as a book of proof-texts to defend peculiar or controversial doctrines.

The people need very much to know what the Bible contains. Bible reading is not common these days. The Bible is increasingly used, of course, but our own church people are reading other books chiefly. In the light of this need why not undertake to use the prayer meeting night for a course of studies talks or lectures? The minister is the educated and trained man and he can do this much needed service.

Let us suggest some ways and means of working out such a course. The Standard Revised Version (Nelson) is the best text book. There are other versions that help, as a "New Translation of the New Testament," by James A. Moffatt (Geo. H. Doran Co., N. Y.), and Farrar Fenton's "The Bible in Modern English" (Oxford University Press, N. Y.). The Schofield Reference Bible (Oxford Press, N. Y.) is a very useful book. It is the old version, but edited and annotated with introductions. The editor explains and defends the traditional views of the Bible. One of the best texts is Moulton's "Modern Readers' Bible" (Macmillan Co., N. Y.). This comes in a single volume and in small pocket size volumes. "The New Testament in Modern Speech," translated by R. E. Weymouth. (The Pilgrim Press, Boston) is one of the best. These are all helpful, but any good version of the Bible will do if the type is large enough.

The man who teaches this class or gives the lectures should "brush up" some for the

course. Do not depend upon the memories of Seminary days. That is a temptation for a busy pastor but it hardly passes now. May we suggest a few helps? "The Bible at a Single View," by Richard G. Moulton, (Macmillan Co., N. Y., \$1.00). "The Orient in Bible Times," by Elmer Grant, (J. B. Lippincott Co., Philadelphia, Pa., \$2.50). "The Bible and Modern Life," by Joseph S. Auerbach, (Harper & Brothers, N. Y.). "A Guide to Bible Study," by Harry E. Richards (Oxford University Press, N. Y., \$2.00). "The Old Testament in the Life of Today," by John A. Rice. (Macmillan Co., N. Y.). "How God Inspired the Bible," and "The Bible in the Making," both by J. Paterson Smyth, (James Pott & Co., N. Y.). For small hand book commentaries and introductions "The Bible for Home and School," (Macmillan, N. Y.) will be found unusually helpful. They are 90c per volume. The book we have used with great profit is "Introductions to Bible Study: the Old Testament," by F. V. N. Painter (Sibley & Co., Boston). This is furnished with the story of the archaeological background of the Bible. Another book you will enjoy is "Archaeology and the Bible," by George A. Barton (American Sunday-school Union, Phil., Pa.) Do not forget that the Encyclopedia Britannica contains a wonderful amount of material on the Bible from the radical stand point. Every encyclopedia has some good articles.

Bible classes and Bible lectures should be widely advertised and made popular for all kinds of people. Use maps and charts, the blackboard and the stereopticon. Let the purpose be to show to the people the beauty, the wisdom, the facts, and the message of the book as a whole. Unfold the Bible, trust its power to grip. Let the Bible have its way with the people. We have proven the usefulness of this method many times. We are having a large attendance now. If we can aid our readers further write a personal letter.

WHAT WOOLVERTON CAN DO FOR YOU

Yesterday there came by mail a package of Rally Day invitations printed in colors with our church name and dates and everything all printed ready to be mailed this week. The price is way below what we would have to pay here. This is an illustration of what a printer like Woolverton can do for any minister or church in the United States. If your church is in the country you can have just as good printed material as your city brother in a large church. Send to Woolverton for his latest catalogue and bunch of samples. Plan to use attractive printed matter this winter.

PARAGRAPH HELPS

More than 4,000 churches are using moving pictures and the number is increasing every week. It is of great importance to have an authoritative list of films. The Educational Film Magazine's Loose-Leaf catalogue and information service is adapted to this end. We have just become a subscriber and wish to commend it to others. Write for information to Educational Film Magazine, Aeolian Hall, New York City.

Let us call your attention to the Pacific

Stereopticon Company (622 Wesley Robert Bldg., Los Angeles, Calif.) and their lists of slides. They make excellent slides and do artistic coloring. Reference should also be made to Edward H. Kemp, 833 Market St., San Francisco, Calif., from whom one may purchase all kinds of moving picture instrument, lanterns and lantern slides. We have done business for him for a dozen years. George Kanzee, 12 Geary St., San Francisco, has a very large collection of slides on many subjects and does good color work.

A new moving picture service has been established in San Francisco by Charles I. Sprinks. It is known as Standard Motion Picture Service, 86 Golden Gate Ave., San Francisco. Mr. Sprinks is a reliable dealer who furnishes films to churches and schools.

The Pastors' Co-operative Service, 518 Morgan St., Rockford, Ill., supplies films and slides to ministers at a very low rate. They also provide motion picture projectors minus the commission. We have a very interesting letter from Clyde D. King, manager. If you live in the central part of the country by all means get into touch with him. Ask for information concerning the "Autopticon," the new machine for showing lantern slides on films.

When you are looking for sources from which to rent films and slides do not forget the Extension department of the State Universities. Those on the Pacific Coast may well get the catalogues of the University of California, Berkeley, Calif., Edward Mayer, Secy.

Our denominational missionary and educational societies have some of the best lantern slide lectures obtainable. The Red Cross and the Near East Relief have very interesting films. For lecture sets of interest in both religious and general educational work, write to The New Idea Service System, Vinton, Iowa. Send for the Keystone View Co.'s catalogue at Meadville, Pa.

As your library expands you need more bookcases. Why not write for the C. J. Lundstrom Mfg. Co.'s catalogue? We have been looking into the matter and find the prices reasonable and the cases satisfactory. Address them at Little Falls, N. Y.

Sometime ago we urged our readers to look into the merits of the Ministers Casualty Union of Minneapolis, Minn. We have a policy in the company and have found it worth while. Today we heard of one brother minister of Oklahoma who was accidentally killed at a railroad crossing while riding in a friend's automobile. Such an accident is liable to happen to any of us. The company paid \$400 to the widow. This company also pays for accidents and sicknesses not so serious. Better think over this means of protection. It is satisfying.

As long as this month is so much devoted to church finances let us suggest that you secure a copy of "Church Finance and Social Ethics," by Bishop Francis John McConnell (Macmillan Co., N. Y., \$1.50).

Write to "The Copper Journal," Hancock, Michigan, for their proposition to furnish printed letter heads and envelopes. This may open the way for remunerative employment for some folks in your congregation.

SIX LITTLE POCKET HELPERS

Many of our readers will welcome George W. Noble's efforts (Monon Blag., Chicago) in producing pocket helps for Christian Workers. They are in red, titles printed in gold and average 128 pages each. (Cloth 25c, red morocco 35c postpaid). The titles give a good idea of their contents: "Bible Stories and Illustrations," "Bible Studies," "Book of Prayers," "Points for Personal Workers," "Personal Workers' Help" (answers to excuses), "Bible Reader's Self-Help Hand Book."

These little volumes are packed full of information, advice, exhortation and material suitable for use in an intense campaign of personal work both in private life and during a revival. The point of view is the usual evangelical conservative position. The books are what they claim to be, simple, cheap, helpful texts for Christian workers.

INTRODUCING THE DUPLEX ENVELOPE INTO THE SUNDAY SCHOOL

As this is "finance month" and we are anxious to promote systematic giving to both current expenses and benevolences and especially because we think children should be taught to give we reproduce the following article from the Duplex Richmond Press. It is worth careful reading:

When the Junior Department of Second Baptist Sunday School, Washington, D. C., adopted the Robert Raikes System, Mr. S. G. Nottingham was responsible for seeing that each scholar and teacher was properly informed about it.

A letter which we received from him in this connection was so suggestive that we asked permission to reprint it for the benefit of other Sunday Schools adopting the Robert Raikes System, or contemplating the adoption of it. We shall be glad if the plan outlined by Mr. Nottingham pleases you as much as it did us.

He said: "The printed instructions accompanying each carton of envelopes are so simple that further explanation seems unnecessary; however, I am preparing a large drawing of one of the envelopes, properly marked, which I shall exhibit to the School when I distribute the cartons.

"After I have fully explained everything, I will invite several boys and girls to explain the System to the School, too. (We especially like this idea, because it gives you an opportunity to see whether or not the children really understand everything thoroughly, and if they do not, to set them straight in the very beginning.)

"The envelopes in each class will be collected by the class secretary and bound together with a rubber band.

"Then while a boy and girl, using regular offering plates, are collecting the envelopes from the class secretaries, the School will sing a 'gift' song.

"Being secretary of the Department, I will make an attendance and collection statement from the envelopes, and furnish it to the general secretary of the School for his records.

"During the lesson period, I will open the

envelopes and check up, after which I will hang the envelopes on a board prepared with 100 hooks. As I go along with this work, I will hang a colored card (the size of an envelope) on each hook of an absentee, or where no envelope is returned for the day. When I announce the collection and attendance, this board will be exhibited and the colored spots will give notice to both teachers and scholars of all absentees.

"Just what I shall do with the envelopes at the end of each quarter I have not yet definitely settled, but I am at present inclined to return them to the scholars, with appropriate exercises. Those who have not made all returns for the quarter will receive a memo, giving date of missing envelopes. This will entail a little trouble at the start, but I believe it will pay."

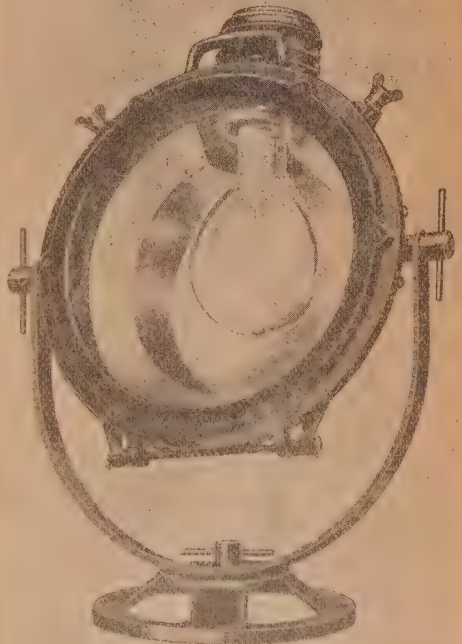
Christmas Greetings

The custom of sending greeting cards during the holiday season is growing.

Just tell us that you are interested and we will send you free samples.

We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.
Cedar Falls, Iowa



Lamp for Illuminating Church Windows (see p. 169)

Illustrative Department

Texts Illumined: Genesis

Walking With God (76)

Gen. 5:24.—A little child went home from Sunday School, and said: "Don't you know, mother, we have been hearing about a man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better come in and stay,' and he went." That was a true version. Enoch had become so familiar with God that he just went in and stayed.

Confirming a Covenant (77)

Gen. 15:8-10, 17, 18.—Jehovah had promised Abraham that his posterity should possess the land of Canaan, and he confirmed this promise by what appears to us a very strange ceremonial, but which seems to have been one of the primitive customs of mankind.

A missionary in Central Africa, J. B. Purvis, tells in the Sunday School World, how a covenant of peace is made after a war between two tribes of that region:

"When two clans have been engaged in war, and each has tried in vain for the mastery, they decide to make a compact, which no man or woman would dream of breaking. A dog is brought to the boundary, and there cut in two, where so many fights have taken place. One half is placed on the land of one clan, and the other half on the land of the other clan, and the warriors of each clan march in procession between the two halves, which are then spurned by both parties. There is much hand-shaking and merriment, and from that time the clans are friendly."

Jeremiah denounces the princes of Judah for breaking a covenant with Jehovah ratified by the same ceremony. Jer. 34: 18-20.

Thought and Speech (78)

Gen. 28:12.—The British Weekly says that at the Keswick convention Dr. Harry Guinness told how his little boy, aged three and a half years, looking over a Bible story book, was greatly interested in a picture of Jacob asleep on a stone pillow, while the angels of God ascended and descended the great ladder set up from earth to heaven. "Daddy," said the child, why did the angels keep coming to Jacob?" Said the doctor, "The working of the child-mind was revealed in the quaint suggestion, 'Was it to bring him chocolates?'"

The child put his thought of the good gifts of God to man into the thing he prized the most highly, the best things he knew, chocolates. So the Bible writers endeavor to put thoughts of spiritual things into words and phrases of human language which carry best the idea to the human mind, and they talk of

white robes and harps and palms when they would suggest peace and happiness and victory.

Rachel's Household Gods (79)

Gen. 31:19, 34—In the black goat-hair tent pitched in the barren Mesopotamian desert, the one piece of furniture, apart from a few pots and a blanket, is a camel's saddle. Sometimes studded with silver and covered with blankets of many colors, it serves as a couch upon which the secluded Eastern wife reclines her days away; at night it is her pillow, but both day and night, the hollow beneath the saddle is the hiding place for the objects which she would conceal from the eyes of her husband or the wives of her neighbors. The camel saddle of the modern Arab tent plays the same role that it did four thousand years ago when Rachel concealed beneath it the household gods of her fathers.

What were the images or household gods which Rachel stole? The ruins of the Babylonian cities of Rachel's age, as Nippur, Tellah and Bismaya, have yielded numerous small statuettes of clay. Many of them are fragmentary; others are as perfect as ever they were. When the excavator first saw them he thought that they were the dolls of the children, but later, as they appeared in greater numbers, he concluded that they were no other than household gods, or images such as Rachel stole from her father and concealed beneath the camel's saddle in her tent.

The images were formed by hand, of carefully molded clay. Some are in the form of a relief; others are doll shaped; some represent female deities; others, with faces adorned with long beards, are male. They are about six inches tall, and clothed in long, loose clay gowns reaching to the feet. Upon the head is a turban. The nose, enormously exaggerated, covers the greater part of the face; the eyes are flat, round bits of clay plastered upon the sides of the face; the mouth and chin are scarcely visible. The most common type is generally holding in its hands an object suggestive of a serpent.

The gods of Babylonia were supposed to be invisible deities, each ruling over a particular city. To represent them the Babylonians carved from stone large images which they erected in their temples, and in the statues the spirits of the gods were supposed to dwell. Just as now the crucifix and other Christian symbols are found in many Christian homes, so then the devout molded small images of clay and carried them wherever they went. In a niche in a wall of a house uncovered among the ruins of Bismaya was an image just as it had been left in the ancient times when the members of the household worshipped it and placed before it their small offer-

é qons tsnf ui pue 'esnoy é qons tsnf ui 'ssuf niche in the wall where the clay images which Rachel stole and would take with her across the desert to her new home. They were the only gods of which she knew until she learned the religion of her husband's people.—Edgar J. Banks.

The Mizpah Threat (80)

Gen. 31:48, 49.—The famous saying of Laban's to Jacob, sometimes called "the Mizpah benediction," and so used by many young people's societies, according to scholars ought to be called "the Mizpah threat."

The Baptist Commonwealth publishes a collection of opinions of scholars bearing upon the interpretation of this verse.

Since Jacob will be beyond the reach of Laban's vengeance should he violate the contract, Laban seeks in the most impressive manner to remind Jacob that though he be out of his (Laban's) sight and beyond his reach, yet he will not be out of God's sight nor beyond his power, and that God will be sure to avenge any wrong done to Laban's daughters in violation of Jacob's solemn oath.—William R. Harper, University of Chicago.

While they were together each could see to it that the other was true, but when they were separated it must be left in the hands of God to watch them, and there is, I think, included in the invocation, the idea of an imprecation that God may punish the one who violates the agreement.—Walter R. Betteridge, Rochester Theological Seminary.

It is a threat, not a benediction. Like many instances a text has been severed from the connection and a pun made on it.—B. C. Taylor, Crozer Theological Seminary.

The meaning of the verse is: May God watch us, to see that neither does mischief to the other, while we are unable to keep watch of each other. The monument was set up as a mutual safeguard, with the agreement, "This is the witness that God shall protect me from the mischief I have reason to fear from you, and you from the mischief you have reason to fear from me."—Charles C. Torrey, Yale University.

Verses 49, 50 explain the Mizpah in all essential particulars, in intimating that God is expected to watch the two and to prevent each from injuring the other.—Charles Rufus Brown, Newton Theological Seminary.

It really means, keep watch and punish any breach of faith which the other party might not see or be able to avenge.—George F. Moore, Harvard University.

The English is clear enough. "Between" never meant "over" since the English language began. What is it to watch between, if not to detect a wrong-doer, and to give judgment for one as against the other? The words are not a blessing but a curse.—S. Burnham, Colgate University.

The verb "may he watch" indicates the act of watching as a spy. When the parties are in sight of each other they will watch for themselves. When hidden from each other, because absent, somebody must do it for them.—F. B. Denio, Bangor Theological Seminary.

(The margin, Am. Rev., gives "hidden" as the literal Hebrew for "absent" in verse 49.)

If either trespass against the covenant that has been made, Yahweh will see and avenge.—Lewis B. Paton, Hartford Theological Seminary.

It means that in the separation of Jacob and Laban, the Lord will be a witness or watch to see that one does not wrong the other. Such watching would imply punishing or avenging any wrong doing.—Edward L. Curtis, Chicago Theological Seminary.

There are those whose historic sense is more strongly developed than their poetic sense or sentiment, and these are really shocked and offended by what they consider a perversion of Scripture: Though how it can be called a perversion of Scripture to turn bad words to a good use, I never could understand.—The Christian Endeavor World.

The Kine from the River (81)

Gen. 41:1-4.—A traveller says: Coming up the river Bhaghivati, I saw in front of me several black objects, apparently floating on the water near the bank. As my boat drew nearer to them I saw that they were the heads of buffaloes whose whole bodies were submerged; only their noses, eyes, and horns were visible. The animals thus immerse themselves, as it cools them, and also keeps off the mosquitoes, and prevents a great deal of suffering. May not this partly account for the kine of Pharaoh's vision coming up out of the water?—a circumstance which has puzzled not a few English readers of the Bible?—Sunday School Chronicle.

Heart Throb Illustrations

REV. A. D. BELDEN, D. B., Westcliff-on-Sea, England.

Too Soon to Pray (82)

During one of the dreadful plague periods which afflicted the Middle Ages, a certain city in Italy suffered with exceptional severity. The city was rapidly becoming a scene of ruin and decay when the citizens determined to hold a special service of humiliation and intercession in the great cathedral. Everybody for miles around gathered at the beautiful and mighty Church and a day was spent in prayer and supplication. Towards evening there suddenly appeared in the doorway of the Cathedral an ascetic looking man bearing a hatchet. He was well-known amongst the people for he had risked his life continually for the res-

cue of the plague-stricken. Up the crowded aisle he passed to the altar above which there stood a large picture of Christ. It was called the picture of "The Frowning Christ" and it showed the Saviour with anger in his brow. To the consternation of all, the monk raised his hatchet and struck at the picture. Bit by bit he hacked it away. Everyone thought he was mad but presently they saw to their astonishment that beneath the picture he was cutting away, there was another. Presently he had finished and there stood out clear and beautiful a picture of the Smiling and Merciful Saviour.

The acted parable awoke new hope in the

heavy hearts of the multitude but its true meaning was emphasized by the monk, who turning to the people cried in a loud voice, "The smiling Christ did not appear till the rubbish had been cleared away. It is too soon for you to pray. Go burn your rubbish and the plague will depart."

That night the city gleamed with fires and as the monk had said, the plague departed.

The world has been visited by a plague of sin. It can only be overcome by every life burning its own rubbish. It is good to pray for peace, but may it not be "too soon" if our lives do not "ensure" it.

The Offer of the Child to the Wise (83)

(Author Unknown)

Said the Slumchild to the Wise—
To the people of place and power
Who govern and guide the hour;
To the people who write and teach,
Ruling our thought and speech;
And all the captains and kings
Who command the making of things:

"Give me the good ye know,
That I, the Child, may grow!
Light for the whole day long,
Food that is pure and strong,
Fousing and clothing fair—
Clean water and clean air,
Teaching from day to day,
And—room for a child to play!"

Then the Wise made answer cold:
"These things are not given, but sold.
They shall be yours today
If you can pay."

"Pay!" said the Child. "Pay you?
What can I do?
Only in years' slow length
Shall I have strength.
I have not power nor skill,
Wisdom, nor wit, nor will—
What service weak and wild
Can you ask of a little child?"

But the Wise made answer cold,
"Goods must be bought and sold.
You shall have nothing here
Without paying—paying dear,"
And the Rulers turned away.

But the Child cried to them, "Stay!
Wait! I will pay.
For the foulness where I live
Fifth in return I give;
For the greed that withholds my right
Greed that shall shake your might;
For the sin I live in and learn
Plentiful sin I return.

"For my lack in home and school
Ignorance comes to rule;
From where I sicken and die
Disease in your homes shall lie;
My all unaccounted death
Shall choke your children's breath.

"Degenerate, crippled and base,
I degrade the human race,
And the people you have made—
These shall make you afraid.

I ask no more. I take
The terms you make
And steadily, day by day
I will pay."

In Time of Need—A Story of Fact (84)

With a dull roar the trench suddenly blew up. Earth, men, dugouts, guns, traverses, equipment rose in the air together. Presently a young lieutenant picked himself out of the debris, surprised to find himself alive and unhurt. Other unrecognizable and mud-covered forms were struggling for freedom about him. Before long he discovered that about half the men in that section of the line had been put out of action, and all his superior officers had been killed.

The command now devolved upon himself, an untried subaltern of but twenty-one years. The burden of this fresh responsibility coming upon the shock of the explosion made him tremble like an aspen leaf. The further discovery that a German attack was imminent did not add to his self-possession. In telling the story afterwards he declares that he was, utterly unnerved and unfit for his great task. Desperately seeking for some help he fell to praying. He prayed as he had never done before. Previously to the war he had been only a very nominal adherent of religion. He could never somehow feel that religion was a real thing. He was the last lad in the world whom one would associate with devotional exercise. Yet in this supreme crisis he could do nothing but pray, pray, pray!

And, then as he prayed, to use his own words, "It was as if a beloved fellow-officer stood beside me, as though a steadying hand were gripping me by the shoulder. A fresh and delightful burst of courage filled my heart and I felt suddenly not only equal to the occasion but elated at the possibility of success. My prayer was answered with a rapidity and a thoroughness that filled me with awe. The Great Companion was with me—I felt him there."

The young officer came safely through the war and returned to his own home and church, but how different a man! Now "the only thing," he says, "worth talking about is religion," and the supreme endeavor of his life henceforth is the constant realization of that sacred presence which came so wonderfully to his aid in his time of need.

What Happened at the Marne? (85)

For some time the world has been wondering over what it has called the Mystery of the Marne. The Allied Army's victory there was undoubtedly the real turning point of the war. Von Kluck's Fifth Army, up till then victorious, was suddenly crumpled up, just when the Germans were expecting to attack Paris. Now, Lieutenant Colonel Fagalde, a brilliant French staff officer, in a lecture recently delivered in London, has given the secret to the world.

One night a German staff-officer was rushing by car from east to west across French country roads. The German cavalry had been ordered to protect Von Kluck's Fifth Army as his army swung across eastwards from the line of victorious advance and marched on Paris. This officer

carried in his satchel the full plan of Von Klueck's march which, unknown to the French, had been changed at the last moment.

The route for each column was shown, places for halting were marked and the time of arrival at every stage was stated. The whole scheme was there on a special map hidden under the officer's spare clothes and his food for the journey.

Once this map was in the hands of the German Cavalry General, he would know exactly how to fit the movements of his division to those of the Fifth Army.

But that map never reached his hands. The car scorching across country ran into a French patrol and amid a hail of bullets the German officer fell, staining the tell-tale satchel with his life-blood.

It was to Lieutenant Colonel Fagalde himself, then a captain, that the satchel was brought by the patrol. He at once telephoned the details to French H. Q. and despatched the map by special car.

Every detail of the changed plan of the German Army was thus known to the French Commander-in-Chief and so the fatal counter-blow was prepared and struck by the French and British which really decided the issue of the war.

The world's history was changed by that midnight volley in a French lane and the finding of a dead man's satchel saved freedom for mankind. The Mystery of the Marne is a mystery no longer.

It reflects great credit on the French staff-officer that he so quickly grasped the value of the document that had fallen into his hands. The world is overwhelmingly indebted to the mind that can work quickly and freely in a crisis.

The Quarrel and Its Sequel (86)

Two men set out, in the early days of gold-prospecting in Australia, to find gold. For many days they pursued their quest in happy fellowship. But week after week went by without success. Their resources were gradually reduced till there was scarcely enough to eat and soon their tempers became as short as their rations. Time after time they thought they were surely on the edge of a great discovery of gold and time after time they found themselves mistaken. No mirage in the desert was ever more unsubstantial than their hope seemed to be.

At last one day the ceaseless irritation and weariness of their lot broke in a furious quarrel. From words they passed to blows until at last from sheer exhaustion they could fight no more. Still they stumbled on in each other's company too weary and spent even to quarrel.

At last in their wanderings they came out on the bank of a river and as they staggered along its bank one of the men seized with sudden anger struck the other a murderous and cowardly blow and sent him toppling into the stream. Fortunately the river was shallow at that point and beyond a thorough drenching and sousing in the silted mud of the river bottom, the man was little the worse for the blow. Blazing with wrath he staggered out of the

river, a mass of mud from head to foot. He rushed at his opponent intent on taking his revenge, when he was suddenly arrested by the other's gaze. The man's eyes were nearly starting out of his head, "Look!" he cried hoarsely, "look! look!" and his voice rose to a scream, "Gold!" and then he sat down and cried like a child. The other looked down at himself and found that the mud that was upon him was speckled all over with gold-dust. They had made their great find in the hour of their greatest misery. In the joy of it they speedily forgot their differences and as they worked together to secure the treasure of the river all the old sweet friendship revived.

Is there no parable for the times in this story? Has not the tragedy of the Great War brought to light a wonderful treasure—a treasure long and painfully sought for—the vision of a United World—of a League of Humanity that shall make noble peace the permanent program of mankind. If only all the nations would turn their efforts solely upon that great goal they would speedily forget their mutual wrongs and differences in seeking the ample compensation of the Golden Age.

Brotherhood Invincible (87)

The following impressive story was received from the lips of a wounded French soldier by an English padre during the recent Great War. He described a very touching and dramatic experience.

"Near me," he said, "lay two soldiers both mortally wounded. One a Bavarian, young and fair-haired, had a gaping wound in the stomach. The other, a young Frenchman, had been hit in the side and head."

"Both were in great pain, growing paler and paler. I saw a feeble movement on the part of the Frenchman, who painfully slipped his hand under his coat for something hidden away under his breast. He drew out a little silver crucifix which he pressed to his lips. In a weak but clear voice he uttered an Ave Maria. Hail Mary, full of grace."

"The Bavarian immediately opened his blue eyes which were already glazing with death. He turned his head toward the Frenchman and with a look, not of hate, but of friendliness, finished the prayer the other had begun. 'Pray for us sinners now and at the hour of death.'"

"The eyes of the two met and they understood. They were two Christians who, companions in misfortune, desired to die with naught but the Christian spirit within them. The Frenchman held out his crucifix to the other who kissed it and then taking him feebly by the hand the French soldier said, 'Having both served our countries let us go to God reconciled'. The other smiled his agreement."

"As their spirits fled together the setting sun cast its ray of glory on their blood-stained bodies." "It was as though," concluded the teller of the story, "God smiled upon their new discovery of brotherhood."

As Usual

Father (endeavoring to blend instruction and amusement): "Yes, children, Mr. Lloyd George saved his country just as Joan of Arc saved France."

Bright Child: "And when are they going to burn Mr. Lloyd George, Daddy?"

Illustrations from Recent Events

PAUL GILBERT, Bowling Green, Ohio

An American Boy and Royalty (88)

Acts 4:13; 24:10; 1 Cor. 6:11; Prov. 22:29; Matt. 10:18.

Here is what happened to an American boy, Warren Pershing, son of General Pershing, during a pageant day in London:

The king slapped him on the back in chummy fashion, as one soldier to another.

The great Marshal Foch shook his hand as a fellow soldier, and then, stooping, kissed him on each cheek, the greeting of a comrade.

Queen Dowager Alexandra, plain, grandmotherly old lady, clasped the motherless American boy in her arms and kissed him.

Ex-King Manuel of Portugal and the ex-queen shook his hand, and so did the Prince of Wales, England's future king.

But what pleased the lad more than all else was that his honored father in the presence of the great throng and the royal court of King George, greeted and kissed him in the presence of them all, and then presented him, all around.

Speak Louder! (89)

2 Cor. 10:16; Matt. 24:14; Jno. 10:16

At a country village in England a number of persons had congregated together, in a small place of worship, to attend a meeting. The chapel was full and overflowing, and many persons, who were anxious to hear, were obliged to remain outside; these crowded around the open doors and windows. After reading, singing, and prayer, a speaker commenced addressing the meeting. He had not proceeded far when a voice was heard from without: "Speak louder, we can not hear; remember those outside." Those words at once furnished a good motto for the meeting. It was indeed the very object for which the assembly had congregated, to stir up one another to "remember those outside;" those who were outside the church, at a distance from the means of grace—those who knew nothing of God and salvation of Jesus Christ.

Let us be good witnesses for Christ.

Purifying the Source (90)

2 Tim. 2:21; Isa. 1:18; 6:7; Acts 15:9

More than 20 years ago, there was a great epidemic of typhoid fever in New York City. Every part of the city seemed to be visited by it. It was up on the avenues as well as down in the foreign districts. They looked for the universal cause of it, and they found it in the Croton water. So the city government got together a lot of chemists, and they submitted to them the problem of purifying the Croton water, of doing something that might kill the bacilli that make typhoid fever.

A great many suggestions were made,—filtration plants, the use of chemicals, and so on, and after some more discussion a chemist got up and said:

"I suggest that we clean off the water-shed."

They went to work and did that. They bought all the farms that sloped towards the Croton lake, and they cleaned out the pig pens and the other sources of infection on that whole watershed, and now every week the Croton water is tested for germs that may be injurious or dangerous, and they do not find any. (But Croton was not sufficient and New York has gone over 100 miles up into the mountains for pure water that cannot be contaminated).

The city presents a great problem, a sore and a difficult problem, and hearts are breaking over it. I want to suggest that the best way is to clean off the watershed.

Out of the Frame (91)

Gal. 2:20; Jno. 17:21; 2 Cor. 3:3

Dr. Robert Horton of Great Britain, some years ago related this incident. "An American father who was absent on a trip in the far East had a child at home over whose bed there hung the father's portrait. Every morning the child looked lovingly at it, and one day said to his mother: 'Mother, I wish father would come out from the frame!' " Jesus is the portrait of our Omnipotent Saviour and Friend revealed in the Word of God. It is his plan to "come out of the frame" and incarnate himself in our lives so that the world may realize that "He is alive forever more."

Slave to Opium (92)

Rom. 7:11; Jer. 17:9; 1 Cor. 5:6

Several years ago the American Magazine contained a "human interest" story related by Convict No. 6606, of how he became a slave to opium, dragging him down until he landed in the penitentiary. The story closes with this appeal:

"And now one final word. If ever you are invited to try a pill of opium or to still a pain with morphine or, most important of all, to give your children any medicine, patent or otherwise, that contains opium, morphine, laudanum, heroin or any of their kindred alkaloids, remember the old Chinese lying beside his opium layout and mumbling his warning. 'You no quit. . . . You smoke one time, then smoke two time, then smoke tlee time, then smoke allee time. . . . You no quit. I heap saba. Bimeby you see.' That, reader, will be as bitterly true for you as it has been for me if you ever try that fatal first pill."

Sin Not Forsaken (93)

Prov. 28:13; Jas. 4:3; Jno. 9:31

An Irishman confessed to his priest that he had been stealing hay. The "father" asked him how much he had stolen. He answered, "Your riverence, I might as well confess to the whole stack, as I'm going back after the other half tonight."

Money Value of Education (94)

Luke 16:8; Prov. 24:3; Isa. 28:26

The money value of technical knowledge was forcibly presented some time ago by the Massachusetts Commission on Industrial and Technical Education. In a table arranged as follows, the commission emphasized the difference between the earnings of men trained only by practice and those of technically trained men. The table gives the average per week:

Age	Trained Practically	Trained Technically
18	\$ 7.00	\$10.00
19	8.50	11.75
20	9.50	15.00
21	9.50	16.00
22	11.50	20.00
23	11.75	21.00
24	12.00	23.00
25	12.75	31.00

Using this table as a basis for calculation of some figures on what it costs to be without a technical training, we get the following results:

Age	Cost Per Wk.	Cost Per Yr.
18	\$ 3.00	\$156
19	3.25	169
20	5.50	286
21	6.50	338
22	8.50	442
23	9.25	481
24	11.00	572
25	18.25	949

My Creed (95)

Phil. 4:8; Eph. 6:10; Matt. 5:3-9

"My Creed," Written by a Young Man

A poem of eight lines written by Rev. Howard Arnold Walter, who for some time was associate pastor with Dr. Twitchell of the Asylum Hill Congregational Church in Hartford, is credited with having been "read around the world." It was printed first under the title, "My Creed," and is as follows:

I would be true, for there are those who trust me!

I would be pure, for there are those who care:

I would be strong, for there is much to suffer;

I would be brave for there is much to dare;

I would be friend of all—the foe—the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up—and laugh and love—and lift.

A writer says: "The poem was conceived and written by Mr. Walter in Japan on New Year's day, 1907, as the expression of a personal prayer for the new year. It came to America in a letter to his mother, and through her found its way into print, appearing in Harper's Bazar in May, 1907. Its quality was quickly appreciated; it is found in many hymnals, and has been 'read around the world,' and it is safe to say that it will not be forgotten."

—New York Sun.

"When a bad woman CAN vote, a good woman MUST."

Knowledge and Ignorance (96)

A speaker on temperance had been contradicted by an opponent who said that he did not believe the speaker's statements as he had never heard of them before. The speaker retorted: "My knowledge, however limited, cannot be offset by my opponent's ignorance, however extensive." Now the want of interest in missions is due to the ignorance of the question.

Unselfish (97)

Jas. 2:8; Rom. 15:1; Matt. 27:42

Shortly after the death of Phillips Brooks, his oldest brother said to Dr. McVicker: "Phillips might have saved himself, and so prolonged his life. Others do; but he was always giving himself to any who wanted him." Dr. McVickers answered: "Yes, indeed, he might have saved himself, but in so doing he would not have been Phillips Brooks. The glory of his life was that he did not save himself." Ah! the glory of any life is that it does not save itself. Like Mary, Bishop Brooks gave the best he had to God and humanity, and that is why the fragrance of his life has filled two continents with its sweetness.—The Christian Herald.

Greatest Prize in the World (98)

Matt. 13:46; Luke 23: 42, 43; Phil. 3:8

During the month of May an Englishman who carelessly, "just for fun," paid \$3.00 for a "chance" on a certain horse at an English Derby, won \$3,000, according to the newspaper dispatches. "That's nothing," commented a Christian man who read the news. "I took a chance of Jesus Christ more than 30 years ago. It didn't cost me a thing for I had nothing except a big load of sins, and as for the wealth of joy and life I've had, why you can't compute it in figures at all."

Christ is the prize, the pearl of great price. Have you invested yet?

* * *

Huxley once said, with more insight and sympathy than he usually admitted for the religion which he neglected, "It doesn't take much of a man to be a Christian, but it takes all there is of him."

1 Cor. 13, Courtesy (99)

Mark 14:6, 8; 2 Sam. 9:1, 3, 7; Luke 22:51

Dr. Cleland B. McAfee tells this incident:

Recently I heard of a gracious American hostess whose foreign guest was not accustomed to finger-bowls. When they appeared at the close of the dinner, the guest after a moment's hesitation lifted his bowl and drank out of it. Several other guests were about to choke with merriment at such a blunder; but the hostess quietly raised her own bowl, and put it to her lips, and took a sip from it. That warned the others not to dip their fingers into their bowls. Some people would say that the guest ought to have been told better, but most of us would say that the hostess did a gracious thing.

The easiest way to decide what would have been best is to think of what you would have preferred had you been in the place of that foreign guest. Nor would you ever forget the thoughtful courtesy of your hostess.

Faith (100)

Gen. 50:52; Heb. 11:27; 2 Tim. 1:12

"The war has had curious effects on many people. Not the least interesting is found in the will of an old lady who died recently at Marseilles. She directs by her will that, should she die before victory is secured, her body is to be placed provisionally in a vault, and to be interred ultimately in the field on which France's final battle of victory is fought. Her entire fortune she has left to the town that shall give its name to the successful combat. She at least had no doubt of the victory of her country.

The story calls to mind the old incident during Hannibal's siege of Rome. Some man in the city gave courage to the defence by purchasing for a large sum the plot of ground outside the walls on which the tent of the invading general stood. He also had faith and hope."

The Missionary Factor (101)

Mr. James J. Davis, the new Secretary of Labor in a newspaper interview said:

"If we can give every child in America at least a high school education and a trade our troubles will be over. For with the trade he'll have something to do, and with the education he can reason out the problems of his life, as well as be ready for the chance to rise above his trade if he is mentally capable of something higher.

"I know that if a man does not get fair wages and works too long hours he's not going to become a good citizen.

"Decent wages, decent hours, make good citizenship. That's my slogan. To realize them for myself and others—that's been my life."

But the trouble is that slogan doesn't go far enough. Decent wages and decent hours don't make good citizenship. It doesn't in Australia where they have the finest legislation in the world for working folk. And it doesn't among the highly paid leaders of Union Labor in America. Nor does it work out that way at Newport or Hollywood.

Personality in Cities (102)

Psa. 46:4; Isa. 14:4; John 1:46

Prof. Edward A. Ross, the well known professor of sociology in the University of Wisconsin, in his book on the "Principles of Sociology," states that there is personality in cities much the same as in human beings, due in part to the differences in the make-up of the population. There are "he" towns and "she" towns according to the predominating population of men or women in the community. For example Washington, Richmond, Cambridge and Nashville have 113 to 116 women for every 100 men.

There are also "he" churches and "she" churches. Mostly the latter? What kind is yours and why? The he's side-step "that class of boys" instead of giving up the Sunday joyride and doing their duty like men are supposed to do.

Prejudice a Poor Guide (103)

Matt. 23:4; Titus 1:16; John 7:22, 23

A "voxy copper" in the Chicago Tribune called attention to the fact that their city had a "thick" mayor because he inconsistently refused to receive Marshal Joffre on the occasion of his visit, for fear of offending some of the German hyphenates, but gave a hysterical

welcome to all relatives of MacSwiney. But isn't the mayor of Chicago acting just like the commonwealth does when it forbids the teachings of Christ in its educational institutions and permits the teaching of atheism by state university professors?

The Bible as a Charm (104)

Acts 19:13, 16; 8:19; 1 Cor. 12:2; Gal. 5:20

At the Bible Teachers' Conference in London, a speaker from the British and Foreign Bible Society told of a Korean gambler who bought a copy of the New Testament and sat on it when gambling, thinking he was bound to win. The first night he lost \$5.00, the second night \$3.00, and then he decided that the doctrine must be against gambling.

Smile Worth \$20,000 (106)

Acts 13:52; Eph. 5:18; Prov. 15:13

Little Jimmie Godfrey, aged 13, climbed a tree—out in Kansas City—to gather walnuts. He came in contact with an electric wire. One side of his face was burned, leaving an ugly scar. A damage suit against the power and light company was instituted on Jimmy's behalf. The chief element of damage about which the claim centered was that Jimmy had lost his youthful smile. On the witness stand, Jimmy was asked to try to smile. The only result was a puckering of the lips and a melancholy drawing of the face. A physician testified that the smile muscle in his cheek had been bound by the scarred tissue above. The jury promptly returned a verdict giving Jimmy \$20,000. That becomes the officially fixed value of a smile.

Moral: If a smile is worth \$20,000 when you lose it, it is worth \$20,000 when you use it. The world is full of Jimmy Godfreys—some of 'em little chaps like him, some of 'em big, grown-up folks. Some of 'em are like Jimmy used to be—with a warming, cheering, helpful smile that makes life happier for everybody in it. Some of 'em are like Jimmy is now—"smile muscle" always gone—instead, a deep, dark, foreboding frown that makes the world a little darker and a little gloomier for all who come in contact with them.—Grand Rapids Herald.

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We resent very much the actions of so-called solicitors attending the various Methodist conferences, who we are informed state they represent us and solicit orders, taking deposit and not shipping any machines. We have received several complaints both from the Mt. Pleasant and Brookfield conference, inquiring why we do not ship the typewriter. In one particular case the party that is supposed to be representing us is a man using the name of M. B. Hoffman. No Mr. Hoffman has any connection with our company whatsoever and is not authorized to solicit or take any orders for us.

We have asked the various parties complaining to us to give us additional evidence so that we can file a formal complaint with the Federal Trade Commission.

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You will note that this is the direct opposite of the methods of the solicitors attending these conferences who demand a down payment.—Smith Typewriter Co., 218 No. Wells St., Chicago, Ill.

Prayer Meeting Department

THE MID-WEEK SERVICE

The prayer of the Greek sailor was:
 "O Neptune, you may save me if you will;
 you may sink me if you will; but, whatever
 happens, I shall keep my rudder true."

The Hebrew prophet voiced a similar thought
 thus:

"Though he slay me, yet will I trust in him;
 but I will maintain mine own ways before him."

I. DAVID'S LAMENT OVER SAUL AND JONATHAN

2 Samuel 2:17-27

Expository Notes

Saul had been David's persecutor. Filled with
 envy and jealousy, he had driven David from
 the court, attempted to take his life, and had
 pursued him with a band of soldiers to capture
 and kill him. But he was the king of Israel,
 "the anointed of Jehovah," and, hence, in
 David's mind, a man to be revered. And then
 he was the father of Jonathan, whom David
 loved. And there was a strong affection be-
 tween Saul and Jonathan.

The Philistines had invaded Israel, and in a
 battle on the western slopes of Mt. Gilboa Saul
 and Jonathan were slain. This mountain is at
 the eastern end of the plain of Esdraelon. This
 plain has been called the battlefield of Palestine.
 History records five great battles here: the
 battle of Kishon, where Deborah and Barak
 conquered the Canaanites under Sisera; the
 battle of Jezreel, where Gideon overcame the
 Midianites; this battle of Mt. Gilboa, where
 Saul is defeated by the Philistines; the battle
 of Megiddo, where Josiah, king of Judah, was
 slain by the invading Egyptians; and in later
 times, the battle of Hattin, where the Crusaders
 were overcome by the Saracens. Besides these
 five great battles, Roman and Syrian armies
 marched and fought here; and then came the
 French under Napoleon, and at last the English
 under Gen. Allenby. George Adam Smith says
 of Esdraelon: "What a plain it is! Upon which
 the greatest empires, races and faiths, east and
 west, have contended; upon which from the
 first, men have felt that there were fighting;
 heaven, the stars in their courses were fighting;
 upon which panic has descended mysteriously
 on the best equipped armies and the humble
 exalted to victory; upon which false faiths and
 false defenders of the true faith, have been ex-
 posed and scattered; upon which, from the time
 of Saul, wilfulness and superstition have come
 to nought, and since Josiah's time the purest
 piety has not atoned for rash and mistaken
 zeal. The crusaders repeat the splendid folly of
 the kings of Israel; and, alike under the old
 and the new covenant, a degenerate church
 suffers here her judgment at the hands of the
 infidel."

And now the death of Saul has not only re-
 lieved David from bitter persecution, but has
 removed the last obstacle to his ascending the
 throne of Israel. Yet he utters no revengeful
 words, shows no exultation of feeling; instead,
 he laments in an ode which is classic in its
 expression of love and sorrow. His chivalrous
 loyalty and generous unselfishness are evidences
 of the real nobility of his character.

This song was included in the Book of
 Jashar, or as paraphrased by George Adam
 Smith, the Book of the Brave. It was a col-
 lection of Songs of Heroes, a Book of Golden
 Deeds.

Gath and Ashkelon were the two chief towns
 of Philistia; the first was of political import-
 ance, the second was a religious center, where
 was a famous ancient temple sacred to Venus,
 or Ashtaroth. And the sting of this defeat to a
 pious heart was the triumph of the heathen over
 the chosen people of Jehovah.

Next David calls upon nature to mourn with
 him, to smite the fatal mountain slopes with
 barrenness.

"Fields of offerings" is variously understood
 as "fruitful fields," or "fields of death."

The last two lines of verse 21 are translated
 by Gordon:

"For there lies defiled the buckler of heroes,
 The sword of Saul, anointed no more."

The arms of ancient warriors were rubbed
 with oil to keep them from rust.

Then David remembers all the good things
 about Saul, his warlike prowess, his love for
 Jonathan, his patriotism, his promotion of
 elegance and comfort in his kingdom. He for-
 gets the jealous king and remembers the tall,
 handsome warrior who became king.

Dr. Plaikie recalls the fact, that, "to the
 mind of youth (David was but thirty) the sud-
 den death of a friend or acquaintance blots out
 remembrance of injuries done by the dead;

Dean Stanley thinks the fact that David ex-
 presses no revengeful feeling is due to the
 "irrepressible instinct of mankind to dwell on
 the best qualities of the departed ones."

Now comes the strophe which has given this
 elegy its high place in literature, vs. 25-27.
 The words are few and simple but they drip
 tears. This is a lament over Jonathan alone.
 The last two lines of verse 26 are the two most
 famous lines of the ode. They stand in the
 memory alongside of Ruth's famous outburst
 of devotion, Ruth 1:16.

"How are the mighty fallen!" This thrice
 repeated refrain adds greatly to the pathetic
 effect of the elegy. The Latin rendering of
 verse 27 is inscribed over the portal of the tomb
 of the Cid, near Burgos, the most famous Span-
 ish hero.

"Weapons of war." Saul and Jonathan were
 themselves greater than all the swords and
 spears of the Israelites. One recalls that Wal-
 ter Scott wrote of Roderic Dhu that "one blast
 upon his bugle horn were worth ten thousand
 men."

For loyalty and forgiveness, love and grief,
 this brief ode is unequalled in literature.

II. DON'T WORRY

Matt. 6:25-34

Expository Notes

This is a "don't worry" paragraph. The fa-
 miliar "take no thought" of the King James
 Version fails to convey the correct idea to the
 reader of today. The "changing fortunes of
 words" has made the phrase mean something
 different to the man of the twentieth century
 than it did to the man of the seventeenth.

The translators of the present day make sev-
 eral different attempts to convey the meaning
 of the Greek phrase. Our Lord was not warn-
 ing against foresight but against worry. Hence,
 the American Revision translates, "Be not
 anxious;" Weymouth is more cautious, "Be not
 over-anxious;" Moffatt comes closest to common
 speech with, "Be not troubled;" while Ferrar
 Fenton borrows the words of daily life, "Do not
 fret about tomorrow."

A writer in the Watchman-Examiner thus
 comments upon anxiety:

One of the pictures found in the old style
 geography was that of a man with bent back,
 careworn face and staggering walk, bearing the
 world on his shoulder. It represented the
 heathen idea of the universe—the world placed
 by the gods on the shoulders of one man. In
 my childhood I felt much pity for the poor fel-
 low so terribly burdened and fear for all the
 inhabitants of the earth lest the man's back
 should break and the earth come down with a
 crash. Later I learned that this heathen idea
 was after all a true symbol. Experience re-
 veals a multitude of persons, each of whom is
 not only striving but acting as if he were really
 carrying the world.

To this human spirit of worry and useless
 care the words of Christ are directed: "Take no
 thought for the morrow, for the morrow shall
 take thought for the things of itself. Sufficient
 unto the day is the evil thereof." The word
 "thought" here is the old English word with the
 meaning of anxiety. Be not anxious for the
 morrow. Do not worry about it. Do not try to

bear tomorrow's burdens today. Today's difficulties and burdens are all that you are required to have anything to do with. Live one day at a time. This is the meaning of Christ's words. He does not encourage indolence, improvidence, carelessness. He declares the uselessness and folly of anxiety.

God has not put the world on your shoulders. He bears up the pillars of the universe. He has not left the government of the universe to you. He has not left you to provide for yourself without help from him. He who clothes the grass of the field, gives beauty and fragrance to the flowers, has made ample provision for you. Do not fret and worry about the material things of life. God has made worry needless.

Anxiety is useless. What can you accomplish by worry? You cannot see what the morrow holds. If your worry could accomplish anything there might be some use in it, but inasmuch as it can accomplish nothing, it is worse than useless.

Anxiety is foolish. What folly to attempt what is both needless and useless! And what folly to worry about what may prove to be the best that could be! How many make themselves miserable over things which seem to be evils but which issue in blessings! How many rivers we try to bridge which we never have to cross! How much suffering we anticipate which we are never obliged to endure! And then there is the real trouble, which we greatly increase by worrying.

Anxiety unnerves for present action. You lie awake tonight worrying about what may come tomorrow, and tomorrow you are mentally and physically unfit for duty and unprepared for what does come. You are like a soldier who fires all his ammunition at an imaginary foe and has nothing with which to meet a real foe. If men would only save the strength wasted in worry they would be able to bear the real burdens of life more easily.

How can anxiety be avoided? By faith in God. In one of the most critical battles of our Civil War, the officer in command in great excitement sought General Grant and told him that the troops were giving way to the superior forces of the enemy, that the day was lost, and that immediate retreat was imperative. But General Grant, picking up a piece of wood proceeded to whittle, and in a few moments, looking up into the officer's face, he said: "I don't believe it." A few hours more brought a victory that proved that General Grant's confidence was well founded. Such was his confidence in the plan and the power in operation that he would not believe failure possible.

In such spirit view the fretting, frightful, threatening affairs and the seeming defeats of life. "In the universe of God there are no accidents." An Omnipotent Hand is controlling and guiding. Do not worry. Do not fret. Do not get panicky.

"Rest in the Lord and wait patiently for him; trust also in him and he shall bring to pass." Work and not worry; trust and not fear! Have faith in God!

* * * *

III. THE CHOICES OF LIFE

Ruth 1:1-18

Expository Notes

Here is a charming little story of quiet, every day life, put into the midst of the annals of wars and kings. And this little tale of three village people, chiefly of two plain women, narrated in an age when women were considered of little importance, contains the classic example of a choice of life, uttered in immortal words.

The Rev. Alanson M. Virden, Hugo, Colorado, gives the following outline based upon Ruth's choice:

Choice is the privilege of every man as far as his Christian life is concerned. We can make a choice that will elevate ourselves or one that will degrade us. Upon our choice depends whether the world is better or worse for our having lived in it.

When a choice demands moral courage it commands the admiration of every one. Unshrinking courage has made the names of Esther and Ruth of the olden time known across the centuries even unto today.

Ruth was born in a land of idolatry, grew up under its influence. But Naomi brought the knowledge of the true God into Moab. Her

daughters-in-law saw the life of a follower of Jehovah, and they loved her.

When Naomi resolved to return to her native home, they chose to go with her. But when they stopped to look back upon the city for the last time, Orpah turned away and forsook her mother-in-law and the true moral path.

No more is heard of Orpah, but the name of Ruth lives on to teach others to choose the Christian's joy. We will carry back our modern word, Christian, and use it to describe this ancient follower of Jehovah. So we may say that Ruth chose to live a devoted Christian life and in so doing made six of the highest aims of men:

1. She chose the Christian's God. "Thy God My God."

She chose her mother's God, influenced by her mother's life. Wherever the Christian mother has gone morals have risen. Love and honor form a part of history. The man or woman who has consecrated all to God has a great power to do good.

2. She chose the Christian's path. "Whither thou goest, I will go." This path is one of peace, assurance, purity and victory. There may be obstacles sometimes in the path. Nevertheless, Ruth said, "I will go."

Young man! Young woman! Take your Christian mother's advice and travel the Christian's path. It will lead you to heaven.

3. She chose the Christian's home. "Where thou lodgest, I will lodge." What do we find in a Christian's home? We find the Bible, devotion to God, true happiness and joy.

Naomi and Ruth may have had only a tent for a house, yet it was a Christian home. God lived in the heart of that home.

Father! Mother! Make your home a Christian home!

4. She chose the Christian's associations. "Thy people shall be my people." Who are they?

They are the people who serve God. They bear testimony of him. They worship and commune with God. You choose the company you keep. The company some men choose is a disgrace to their parents and to their home. That way some parents live no wonder God takes their children to heaven to live and associate with the angels.

Young man! Choose the Christian associations. Make your life and home a happy one.

Many a good Christian girl is being brought to an early grave by having to live and associate with a man untrue.

5. Ruth chose the Christian's death. "Where thou diest, I will die." The Christian's death is one of confidence and glad anticipation. Who does not wish to die the death of the righteous? If we want to die their death we must live their life.

Many a man lives in sin, and plays the bravado through life. He says, I am just as good as any one. But when death comes he plays the part of a coward and calls upon God he wants all Christians to pray for him, and help rescue him out of the jaws of hell. Who would want to go to heaven, and leave an influence behind that would not elevate others?

6. Ruth received the Christian's reward. She saw an heir to a mansion in heaven. She saw with the angelic host that praise God before the great white throne. She had a crown of eternal life. If you are seeking peace take the road Ruth took and you will find it. Make that choice now. Do not delay. God calls you, you alone demands it.

* * * *

IV. HOW JESUS WAS RECEIVED

Four Classes of Persons

Matt. 11:2-6; 11:16-24; 11:25-30;
12:1, 2, 9-14, 22-24

Expository Notes

(This outline is based upon and partly quote from an article in Zion's Herald by Dean Beebe of Boston University School of Theology).

"Any strong personality divides men into groups. Some will be attracted to him, other repelled by him, while still others will be uncertain what to think about him. Matthew here reveals to us the impression which Jesus made upon the Galileans.

(Continued on Page 220)

HOMILETIC DEPARTMENT

Best of Recent Sermons

Rev. A. A. Gordanier Rev. S. M. Le Page Rev. J. F. Cowan Rev. H. F. Anchor
Rev. C. H. Spurgeon Rev. H. E. Walkey Rev. G. F. Liddell

Feeding the World

REV. A. A. GORDANIER

Luke 11:6. A friend of mine in his journey is come to me, and I have nothing to set before him.

We have before us a picture of a man in poverty who in some manner is able to get along without feeling so vividly his want until a friend comes to him and he is not willing that this friend shall feel the gnawing of hunger as he has done. Or it might be that he only had enough bread in the house for himself and family and did not plan for an emergency such as the Master places him in his parable. Which ever is true or what ever might have been the reason of the emptiness of his larder, we know he had no bread and in his willingness to feed a friend he goes to another friend craving a favor.

I suppose as long as men have lived there have been rich people and people in poverty and people of the middle class who are neither rich nor poor but who always have enough and a little to spare.

In the 14th chapter of Luke we read that a certain man made a great supper and invited many. Those invited at first were not able or willing to come and he sent servants out to invite others, and they not being enough still again he sent his servants to go into the most unlikely places and even compel people to come that his house might be filled.

Again in the 16th chapter of Luke we read of another certain rich man who fared sumptuously every day and there was a poor man named Lazarus who lay at his gate full of sores desiring to be fed of the crumbs that fell from the table of the rich man. And as far as we ever have learned the crumbs are the only morsels of food that he ever received and we are sure the rich man refused to set bread before the hungry man from his large store because in the next few verses Jesus tells us that both these men died and the rich man in hell lifted up his eyes in torment.

They tell us that in Armenia, Russia, Germany and many other countries men, women and children are reaching out their arms toward America and other countries where the crops are bountiful and crying for bread, and as fast as money can be raised this country is sending bread. Still there are millions here who were blessed in the time of increase who have built barns in the way of bank accounts and are saying to themselves, "Soul take thine ease, while others are dying of hunger I will eat, drink and not worry, my bank account is safe." But the ever watchful angel of justice who despises selfishness above many sins will come in the day least expected and say, "Thou

fool, this day shalt thy soul be required of thee." And the scene described in the 16th chapter of Luke shall be repeated. The tenth of all thou hast is the Lord's already and we give him nothing until we have paid that just debt. But we are talking about bread today, all the kinds of bread, the bread which keeps soul and body working together. The soul can and does live without the body but the instant the soul leaves the body it is nothing but to be cast aside. To be sure as long as we reside in these temples of ours, it is necessary that we keep them in the best condition for our own selfish comfort and unselfish usefulness. To do this we need bread. But the bread that replenishes the body is not the only bread needed. The soul within needs the daily manna not once a week as the passing Christian often seems to think, nor worse yet occasionally during the year as the believer might think, nor once a day as the more dutiful Christian might think, but every hour of the day and every part of every hour. The soul, the most valuable thing that the Master knew of, "what profiteth it a man if he gain the whole world and lose his soul." We dress our bodies, clean them, doctor them, pamper them and love them but to the soul that lives on and on and on, years and decades and centuries and eternities after the body is done we say, "Soul, take thine ease, there is enough and more to feed the body in which you live." But friends, by all that is good, don't fool yourselves. Barnum seemed to know what he was talking about when he said the people wanted to be fooled and acting upon his belief painted an elephant white, and proved to the world that he was right. But ever since people found out why Barnum painted that elephant white some of them have been proving by their lives that more people want the truth that they may so order their lives that when the roll is called up yonder they will not be there.

So, although ministers, Bible teachers and deeply spiritual men sometimes feel as Elijah that the people who love God are all dead because of the seeming indifference, it is all a mistake, even as Elijah was mistaken. Men everywhere are wanting the bread of life, not all men everywhere, but most men everywhere and too often it is the minister, teacher or deeply spiritual Christian who is at fault, with all their willingness, and if they would stop to analyze their difficulty they would find themselves in the circumstances of the poverty stricken host with no bread. They would be as the woman of Samaria mistakenly thought Jesus to be when she said, "Master, the well is deep and thou hast nothing with which to draw." O brother, are you a Bible teacher, have

you always a store of bread for an unexpected guest? Oh brother deacon, because of your high office you may have as your guest a man on his dying bed, have you the bread of life for him? Oh brother Christian, because of your professed belief you may have an unexpected guest at your heart's door wanting to know your Saviour, have you the bread of life for him? Say Father, Mother, are you fitted to meet your children's deepest spiritual needs? How many of us never will realize how empty our cupboards really are until some friend in his journey comes to us and then our barren usefulness, our ill equipped spirits, our meager souls, shame us.

Jesus loved his disciples deeply. He loved John we know because again and again we read of the disciple whom Jesus loved and that man was John. But we also know that he loved Peter because we find him speaking directly to Peter more than to any other person in his ministry. He loved James deeply because whenever he went on an especial business he always included James in the little group. He loved the twelve deeply because he prayed the longest prayer ever recorded mostly for them. Yes, Jesus loved the seventy and the five hundred but the ones he loved most he expected the most from. We can almost feel the heart throbs of love when he is talking to Peter when he says, "Peter, lovest thou me?" Surely Peter loved him and was vehement in his answer. Then the answer which Peter remembered after Jesus had ascended into heaven came from the Master's lips. "Feed my sheep." Three times the question was asked and three times Peter assented, grieving, fearing that the Master doubted his love. But he understood it all after Jesus was gone from the earth and on the day of Pentecost his spiritual larder was so well filled with the bread of life that in that one day thousands believed in Christ and were added to the church. There are moments in our lives when we are led to the Mount of Transfiguration with Jesus and we burn with

a desire to be as powerful in pleading the cause of Christ as Stephen, John, Peter, Moody, Sunday or Beiderwolf, but the cupboard is bare and we return to the valley broken in spirit, feeling the foolishness and the emptiness of such an unstrengthened longing. But wait, Christian people. Peter was not an evangelist when the Master found him. Only a fisherman. John was under the teaching of Jesus three years. Moody was a backward boy whose desirability in the church was questioned and he was compelled to wait the decision of the officials of the church. Sunday was a drunken base ball player. Where is the man with soul so dead that God cannot make of him a living fire for him if the man wills and God wills? And God wills to use every soul that is offered on the altar. Let us go back to our text. Here we read that the host was made conscious of his poverty unexpectedly. But we hear no weeping or complaining nor do we hear of any explanation to the guest. What we do read is that he went to a friend and asked for the necessary bread to set before the friend at his home.

God in his heaven, Christ in our hearts is the friend who has the bread of life ever ready to give if we will reach out and take it. Brother, you can't afford to have an empty cupboard, take it to the Lord in prayer. Paul did not write the message to Timothy found in 2 Tim. 2:15 for nothing. Jesus studied the Old Testament continually and whenever opportunity was offered he read it aloud in the synagogue. So, my brother, study God's Word against that day when you are likely to have to say, "I have nothing to set before him" and with all your studying, never forget that the real bread of life does not come alone by study but by earnest, consistent, persistent and sincere prayer. Such a beautiful picture of unselfishness as we find here is well deserving of a place in the gallery of our lives. He asked not for bread for himself but because he had nothing for his friend.

The Church and the Social Question

SAMUEL M. LE PAGE, Holliston, Mass.

The child begotten in the household now turns and says that if father and mother do not accept his way of looking at things he can no longer accept them as parents. Thus the child has become rather impertinent and rebellious. To be sure there is the possibility that the child is correct in his opinions, while the parents may be wrong; but even so, this would not be showing a true filial spirit. This is a parable of the present relationship which exists between the church and the socialist movement.

That the church has been one of the prime movers in the present agitation for social democracy can not be doubted. This is not saying that the movement originated in the church, or that clergymen were the ones who first conceived the idea—although the clergymen have contributed their share of workers. The background and the spirit of the movement, however, has come from the church. For illustration, think of the peasant's revolt in

1525. Luther preached the doctrine of salvation by faith. He did not even countenance civil revolt. Yet Luther furnished the needed incentive for the peasants. Without his revolt against authority, and without his emphasis on personal rights there would have been no trouble. Similarly John Wesley came before Robert Owen. The doctrine of personal salvation and the worth of the individual have been in the background of the whole socialistic movement. Without the religious valuation given by the Moravians and by the Wesleys the present growth of democracy would have been impossible. Indeed there would have been no soil in which it could take root. And now like an old shoe the Church is cast out; the educated son now refuses to recognize his parents.

Statements are now made that the church must openly declare itself in favor of certain principles, and then show forth works worthy of a penitent. But ought it not rather to be

impassive in this whole matter? If it has the spirit of its Master, it knows perfectly well that systems do not count greatly. The condition of the individual is the great concern. We talk of Democracy as though there was some charm in the mere word which is able to work wonders. It is the fact which avails and not the term used. Slavery under the name of democracy would be slavery none the less. Indeed, slavery itself would not be such a reprehensible thing if masters and slaves were all Christian men and women. The Church recognizes the fact that slavery in some form will always exist. So long as there is a complex society it will be necessary for individuals to forego some of their personal rights. Freedom, in the strict sense, can be had only where there are a few people. Great numbers mean that some will in various ways be subject to others. Happiness then must come in another way than that of absolute freedom. Jesus knowing this addressed himself to the individual. His concern was the condition of the heart. Peter and Paul catching the spirit of their Master even advise the slaves to be subject to their masters. The one writes to the household slaves (dikal) and the other to the general slave of all work (bounos). Show the world that you can live a Christian life though you are in subjection, is their admonition. Contentment and happiness can be had with a little as well as with much.

The primary concern of the Church then is not with economic problems. This ought to be generally understood. Even the supposedly ignorant Russian has been able to grasp this fact. Perhaps Tolstoy's gospel of non-resistance has taken deeper root than the world has been aware. At any rate when the Soviets came into power they had no good word for the church. Religion to the mind of these leaders, is an opiate, and the Church a non-producer. The clergy are not interested in economic problems. Hence they could find no place for them in their materialistic scheme of reconstruction. These opinions were in the main correct. Why then can not this view be more generally accepted today? How can the church which preaches that there is a world higher than the material world, in which man may live, lower itself to questions of division of property? Not that it draws its garment about itself in disdain, or that man's present relationships are not among spiritual things; but that the church is concerned with creating an attitude of mind. After this attitude is once created it is left to interpret itself in terms of material relationships. Let the Church go on fostering a God-consciousness and then allow men to be individualistic enough and creative enough to interpret the divine spirit.

The material things of life will always be with us demanding recognition and solution. But let us never forget that this is a secondary problem. The trouble with our social theorists of today is that they place entirely too much emphasis on material things. They tacitly assume that an equitable division of "things" will bring in the millenium. Then because the Church does not fall heart and soul in agreement with their conceptions they berate its leaders. They forget that laws are powerless

if there is no public spirit for their enforcement—as witness the ever increasing number of laws which have become a dead letter. The outside of the cup may be burnished till it is bright and shining, but the same old rottenness may still remain on the inside. On one occasion a question of division of property was brought to Jesus. His reply was, "Man who made me a divider over you?" In other words his message was not one of division of property. The world needs brotherhood and the Christ spirit far more than a new system. For after all social systems do not count for a great deal. Any system which really fits the times is good if men are really Christian. Monarchistic, democratic, or a communistic state would be adequate with consecrated men to run them. Character then is to be the one great aim of life. To this end the Church is to instruct the individual as to the consequences of different lines of action; then by implanting the right spirit within him it can safely trust the outcome to be right.

If the Church pins its faith to any one idea of material things or policy regarding their distribution, it is bound to lose in the end. This could not be otherwise since society is becoming more and more complex. Hilderbrand, in an earlier day, was attracted by an ideal of worldly things which he thought had the true spiritual ring and was Divinely ordained. By the force of his personality he succeeded for the time being but scarcely had he passed on when his work came to naught. Let us then be careful about trying to make the Church wield two swords. For is this not what we do when we cause it to enter into social questions? By threat and anathema it may succeed today; then time intervenes and all is lost. To be a factor for all ages it must make the spiritual its chief concern. The right spirit will work amid all the exigencies of life.

But what about questions of social ethics; are these not questions which concern the Church? If so how can the Church hold aloof from that which is material? Here again there is a tendency to forget that strictly speaking there is no such thing as social ethics. Actions are right or wrong only as they concern individuals. Society does not sin or acquire merit. There must be a free agent before ethical questions can arise. Consequently a great many of the suggested difficulties of today are extraneous matters so far as the Church is concerned. Such questions as the following are asked: "Is a system in which one works for wages and another for profits fundamentally Christian, anti-Christian, or neutral? Are its motives Christian? What is the effect upon character of the repeated exercise of its motives? What is the actual outcome as respects the relation of man to man?" These questions are intended to frighten the Church into submission. Before suggesting an answer to any one of them it might be well to ask a few more since asking questions is such an easy matter. Suppose there was a communistic scheme of things: What would be the effect on man, as he is today, when a living is assured? What about the restraint of lust and the number of children if they are all to be cared for? Would there be full value given for

things received? What would be the effect of the political management of industry? These are a few of the questions which would confront us. And the recent revelation of the condition of the building trades and the modern practice of "loafing on the job" do not promise a bright outlook. The present condition of politics, together with the failure of government management of the railroads does not speak well for industry managed by political methods. Apparently the number of parasites would not be lessened. There would be this difference, however; at present the parasite occasionally does create values through management, then the hanger on would be the shiftless and the lazy. For the last few years the labor unions have practically dominated industry. So far as output is concerned the results have not been at all complimentary to the unions. The present task of the Church is, therefore, one of moral reformation. This will not be done by favoring principles, but by implanting new life into human hearts.

The whole social question finally reduces itself to a personal basis. Each individual has a distinctive life which can not be buried up in the crowd. There will always be some means found whereby individuality can be expressed. No ethical culture scheme will eliminate this desire. Always it will need curbing; but always it will find expression in material ways. Whether men work for wages and profits, or for society there will still be the lure of material things. The form may be altered but the background will always remain the same. To labor for distinction even in writing and propounding theories, so long as it is in competition with others, is no whit different ethically than working for profits. That is so long as the striving for profits does not cause the destruction of life. Even competing to serve society may become so strenuous that some would be crowded out of their rightful places, and thus hardship result. So far as fundamental ethics are concerned there is not much choice between systems.

The complaint of such writers as Kirkup is that the present system fosters an excess of individualism. And indeed it does seem as though individualism is rampant today. When it is remembered that this was the cause of the French Revolution and of the downfall of Rome, it is well to be cautious. Anything, therefore, which fosters this spirit is to be discarded. The tendency of social democracy, on the other hand, is too much away from individualism. This in its turn does not make for desirable results, nor would we want the individual submerged. The Almighty created each of us distinct; some with five talents and some with one. These talents are to be developed to their full capacity even though it creates an apparent monopoly. The individual is, to be sure, at all times to be subservient to the best interests of all concerned, but if the main object is his subserviency to society and the state, what have we? Stripped of the artificial coloring there is nothing essentially different from the teaching of the German historian, Treitschke. To him the state was supreme—it was God. It had the first claim; its needs were divine law. "It is necessary then to choose between

public and private morality, and, since the state is power, its duties must rank differently from those of the individual." (Politics I. p 94). Is this not the tendency of such socialistic teachers as Prof. Geo. A. Coe? To him God and society are identical. Communion with God is communion with society. Sin is simply obstructing the needs of society. Reconciliation is being re-established in right relations with man. All that is necessary to transform this into the teaching of Treitschke is to give society a sword on which is the inscription "Deutschland uber alles." This is the result of making society supreme. And the war is not far enough away to make this desirable. Give us rather the individual with his faults.

The strength of the wolf is the pack, and on the other hand, the strength of the pack is the wolf. And the wolf should receive first consideration because it is the unit without which the pack could not exist. A strong individual rightly directed is worth more than any number of weak ones, however perfectly trained to act in a given direction. Was this not the mind of God in making man a free moral agent? The followers of the Christ are consequently to go out and seek the lost individual and bring him back to his right mind. When all are of the right spirit and instructed, the mere matter of doing things will matter very little. Let the present spirit remain and the present monopolies will simply take on another form in any new system. Dollars will be converted into "soft soap;" honors and emoluments will be office rather than possessions; the high powered private car will be a government owned car dedicated to private use. Where then are the odds? Save the individual and society will take care of itself. God has always directed his own. If there are any new departures to be made let Him speak to consecrated individuals. Let the Church then be rededicated to the great task of personal salvation; and leave the declaration of principles which are social to these same consecrated individuals. Time will tell whether they are true or false prophets. Meanwhile let the prophet not condemn the church because it is not over enthusiastic about adopting all of his opinions. Let him still remember his genesis and not despise the low estate from which he did ascend

——Xantippe, the wife of Socrates, was a famous scold. Mr. George Ade says he once asked a bright little schoolgirl:

"How did Socrates die?"

"He died," the little girl answered with ready confidence, "from a dose of wedlock."—The Youth's Companion.

Phonetic

A portly Dutchwoman applied to the post office for a money-order, to send to her son in the Far East. She told the clerk that she had left her son's letter at home, but said he was "some place out in China dot sounds like der noise an automobile makes." The clerk smiled and asked another clerk, "What kind of a noise does an automobile make, Joe?" "Honk! Honk!" was the apt reply. "Yah, dot's it!" exclaimed the woman, her face brightening. "Honkhonk, dot's der place." The clerk "saw" and made out the order to Hongkong.

The Lord's Supper

REV. JOHN F. COWAN, D. D., San Diego, Cal.

Text: "Now when even was come," etc. Matt. 26:20-30.

Why was not this called "A Lord's Supper" or, "One of the Lord's Suppers"? Doubtless he ate many suppers with his disciples. Yes, but none in which he himself was the meat and drink, none that he commanded them to keep. There never was another supper like this; the nearest thing to it conceivable would be some such instance as that of the commander of a beleaguered fortress, who should fight his way through a cordon of fierce savage foes in order to bring food and drink to the starving inmates, himself, their deliverer, receiving his death-shot as he entered the walls with the succor.

And you can imagine those who had been rescued and fed saying one to another in hushed voices, as they ate and drank in thankfulness for their salvation, "Why, it almost seems as if we were fed and strengthened and saved, not by bread and drink, but by the life, the very body and blood, of our brave deliverer!"

I. The first "why" of the sacrament is substitution. We celebrate the Lord's Supper because he gave himself for us. I read in my paper yesterday of the case of Dr. Scott and his wife. As the result of an automobile accident she was in danger of losing her leg. It had been broken in five places and frightfully torn. Then, after the operation, gangrene set in. Skin-grafting was the only thing that could save her. Without anesthetics the husband submitted to having fragment after fragment of his own skin cut away and transferred to the leg of his wife, he superintending the operation. It was a dangerous and painful process, but it succeeded. He had given of his own body to save the life of her whom he loved. Do you get the similarity? Can you imagine them celebrating the anniversary of that day?

I think a splendid practical application of this principle is the nine hundred memorial Methodist Episcopal churches that have been built from coast to coast in memory of nine hundred mothers, sons, wives, daughters, friends, who have passed away. Instead of a costly marble monument in the churchyard, or a bronze tablet on the wall of the church, or even a beautiful stained glass window, there are these nine hundred churches ministering to the spiritual needs of nine hundred communities, teaching them that we are all to be memorials to the Christ who gave himself for all the light and liberty that we have. The first one of these memorial home-mission churches, built in the Northwest by a young man in memory of his mother, has grown to a membership of one hundred and fifty, a Sunday School of two hundred, and a property valued at five thousand dollars.

II. The second "why" is obedience. Obedience is something we render, sometimes without understanding why we obey. The child, the soldier, the citizen, obeys commands and laws they cannot yet understand. It is like this with some of us, perhaps, about the command of Jesus, "This do in remembrance of me." In an old church at Val'shol the men for centuries followed the practice, when returning from the communion, of standing on a particular spot and bowing in a certain direction. Why they did it,

no one seemed to know. But later, in cleaning one of the walls, a picture of the Virgin Mary was discovered, that had been covered up by whitewash four centuries before; and the worshippers continued to bow toward it long after every one had forgotten that it was there. It was more than an empty form; it was the unquestioning obedience of an example that, though meaningless was reverent and looking towards the light.

The dimmest ray of light would be keenly followed by a man lost in a sewer or cave. He might not be able to tell whence it streamed and whither it led; but he would follow it to find whether it were only the flicker of a torch carried by some one lost like himself, or whether it were the daylight at the entrance.

III. The third "why" is remembrance. The cup of the sacrament historically is the very cup that Jesus held in his hand on that last night. Some years ago, Rev. William Hay tells, there lived in a thatched cottage at the head of a Scotch glen, a poor Highland widow. It was a poor home but in the cupboard was an old cracked cup covered with a glass goblet as though it were an object of considerable value. The old cup had a history. Years before, one autumn day, a carriage with a lady inside stopped at the door of the lonely cottage. She asked for a drink of water and it was brought her by the woman in this very cup. To the old woman's astonishment she afterwards learned that the lady who used the cup was Queen Victoria. The fact that Her Majesty's lips had touched the rim of the cup made it an object of great veneration and value to its owner. She carefully treasured it and often gazed upon it with reverential feelings to renew her memories of that eventful day.

And because the lips and hand of Jesus touched the communion cup it has become to us a sacred memorial; the wine that he blessed is in the cup again his own shed blood.

"Among my treasured possessions," says a writer in The Sunday School Chronicle, "is a pair of gloves which I gave to my mother on her last birthday. If I take one of them and breathe into it, immediately it assumes the form of her hand, the hand that was ever outstretched towards me to serve and soothe. I do not need such aids to recall my mother, but there is nothing that makes me thrill as if in her very presence like that glove stamped with the impress of her fingers." And so it is with this sacrament. The simple service is stamped with the impress of Jesus. In our minds we can by it reconstruct him, as the zoologist in the museum takes the bones that have been preserved in the geological drift, of the mammoth now extinct, and reconstructs the great skeleton, and even the rounded form, as once it was in life.

IV. The fourth "why" is vital relationship. Samson's unshorn hair, in fulfilment of his Nazarite vow was not the source of his great strength and exploits: it was only the visible sign of the vow of obedience that connected him vitally with the strength of the Almighty. When he foolishly allowed himself to be shorn by Delilah, it was not the points of the scissors that palsied his iron muscles; it was the fact that the cutting was the signal that "Jehovah was de-

parted from him" that made him as weak as a child.

You see a powerful dynamo with its armature loosely adjusted to the magnetic field, generating electrical power that is transmitted over the high-voltage lines to cities and towns and to other States. The brushes that touch the armature and complete the circuit are delicate strands of copper wire. They are nothing in themselves; but remove them from the armature, or let the connection be intermittent or faulty, and the power ceases to surge over the line. The factory wheels and street-cars propelled by the current cease to go, and the lights of the city suddenly fade out. What is the matter? The power is all there, but it is not communicated; the connection is broken.

What did Paul have in mind when he enjoined "Finally, my brethren, be strong in the Lord and in the power of his might"? He meant just what the sacrament of the Lord's Supper means when it is thoughtfully, obediently, gratefully, vitally, remembered. It was a source of strength and might to thousands of soldiers at the front who gathered under the trees and in the open fields to receive the sacrament before going into battle. They did not meet—Presbyterians, Lutherans, Episcopalians, Catholics, Methodists—to argue as to whether the bread and the wine meant the actual presence of Christ or the potential presence; but they knelt to take hold upon the living Christ and receive from him the courage of true soldiers of righteousness.

"The Brotherhood of St. Andrew," says The Living Church, "has been the greatest factor in our generation in restoring the holy communion to a normal place in the church. There has never been a eucharistic controversy in the Brotherhood. . . . The insistence on spirituality in connection with the church conventions has been largely due to the initiative of the Brotherhood. The Brotherhood conventions have always centered about the corporate communion."

V. The fifth "why" is fellowship.

Dr. Jowett says: "On the very way to the supper-chamber, when the Lord was weighed down under the burden of the world's rejection, the disciples had quarrelled one with another as

to who should have the first place in the kingdom which he was to establish. Each man preferred his own claim, asserted his own priority, loudly slighting the claims of all the rest. And, like all such quarrels, the clamor subsided into silent, gloomy resentment. When they reached the house where he would partake of the passover with his disciples, they found the basin of water and the towel, which were the ordinary courtesies arranged for guests who had travelled along the dusty way in sandals. It had been the custom of one of the twelve to minister to the refreshment of the others, and to wash their feet. They had probably taken this service in turn.

"But this night every man of the twelve stalked past the humble utensils, refusing to stoop to this menial service after having expressed aspirations to the first places, or muttered envy of those who did. Every man was above stooping before another. Every man had just been claiming pre-eminence and grasping for the kind of power the Gentiles exercised. So they tramped past these dumb monitors at the door, on to their meal.

"We all know how a spirit of this kind can spoil the common meal. One bitter and resentful spirit can break the fellowship, and turn the wedding-feast into a funeral. Fellowship is choked and slain by anger. There they sat, every man a temple of unholy passions, with the Master sorrowful and heavy-hearted in their midst.

"They sat thus until he could bear the burden no longer; there must be fellowship or he would strangle on what he tried to eat. Then, 'He riseth from supper, took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet.' And you know the rest."

After that, with the exception of the one traitor, there was among those disciples a sweet, true, loyal, lasting fellowship that suffered through prisons and stripes and persecutions and beheadings. Jesus had accomplished the thing he aimed to do—cement Christians together so firmly that the dynamite of the world could not shatter the band. That is the fifth thing for which the sacrament of the Lord's Supper should stand in your life.

A Sermon to Fraternal Organizations

HENRY F. ANCHER, D. D., Oyster Bay, N. Y.

As a wise master builder I have laid the foundation. Let every man take heed how he buildeth thereon. Know ye not that ye are the temple of God? I Cor. 3:10, 16.

Man is a builder. From time immemorial man has been a builder. These are the guide posts directing your steps across those early Bible centuries—Cain, the city builder; Nimrod, the tower builder; David, the palace builder; Solomon, the temple builder; Absalom, the monument builder; Nehemiah, the wall builder. The Assyrians, in a magnificent way built their cities and palaces; the Egyptians, in a colossal way, erected their temples and monuments; the Romans, in an enduring way constructed roads and aque-

ducts, buildings and laws; the Grecians, in an artistic way lifted architecture to the height of perfection and wrought beauty into every line and form and color. In every age and clime man has been a builder from the rude hut and bark canoe to the stateliest mansion and the fleetest ocean greyhound.

But man's greatest building is his own life, his greatest monument is his own character, his greatest achievement is the erection of himself—that the man he ought to be shall ever be appearing above the man he is. That is great work. That is big business. That structure is to last. The bigness of the task challenges us from the very start. The mother crooning over the cradle, whispers to the little one of manhood and its greatness; every

child, like Samuel, hears God's call to high duty; every youth harks to the challenge of his rising manhood and writes as his motto—Excelsior; and man all along his journey when his attempts have been only partial successes, registers his vow: "Build thee more stately mansions, O my soul, As the swift seasons roll. Leave thy low-vaulted past. Let each new temple, nobler than the last Shut thee from heaven with a dome more vast—'till thou at length are free, Leaving thine outgrown shell by life's unresting sea."

Life is a building. The Apostle calls it a temple and says we should be wise master-builders. This building idea is imbedded in your Order, written in your rituals, seen in your symbols. Your very name, Masons, indicates the craft that superintended building when the material was stone. The apron and the trowel, the compass and the square are suggestive of wise craftsmanship. Your Order was founded for the purpose of implanting in human life the principles of masonry. Basing your teachings upon the Bible, I am appealing to the very tenets of your faith, using the very language and symbols of your Order as I invite you to consider these words of the Apostle: "As a wise masterbuilder I have laid the foundation, but let every man take heed how he buildeth thereon."

This is our first thought: "I have laid the foundation." Go with me to Salisbury Cathedral. It was centuries in building and you can trace the various styles of architecture from Saxon to early English as each age added to the building in its own style. Go down into its cellar depths and you will see the rude, Saxon work, huge uncut boulders built into the solid masonry—forming the impregnable foundation on which securely rests through the ages that mountain of stone. Go over to New York City. Let your eye glance to the top of its highest building and then in fancy let it rest almost as far beneath the surface, where before a single pier was built or stringer laid its deep foundations were cemented into the solid rock. A wise masterbuilder sees well to the foundation. The builder of Peterborough Cathedral neglected this matter of a secure foundation. For 700 years that famous Cathedral stood seemingly stable, then the crisis and the crash came, its majestic tower fell, its magnificent walls crashed and it has taken a mint of money to replace the wreckage caused by that fatal neglect. It is so in life. Foundation work is fundamental. Jesus in contrasting two builders says nothing of the super-structural but labels one wise for building on the rock and the other foolish for building on the sand.

You can't build life on the sand. Money is sand. You have made your pile you say? But remember money in itself is only a sand pile to build a life upon. If money is the chief consideration then honor, truth, justice, friendship must go. Base alloy takes the place of pure metal in your character. Perhaps you have heard and resented the refrain, "France has the lily, England has the rose. Africa has the ostrich with its great big toes, Scotland has the thistle which grows on the hill, but the emblem of America is the one-

dollar bill." That is not true of all or of most Americans, but it is true of too many of them. They are building life on money with a result of lowering life's ideals to its base standard.

?Reputation is sand. To be thought to be what you are not is precarious. What you are will reveal itself. To be thought respectable while living in secret debauchery, to be thought honest while guilty of dishonest practices, to be thought pure while living a double life, to be thought a friend while acting with treachery and deceit, to build your life on a fair reputation while your real self is false and faulty is to build on sand. Some time it will cave in and the building will fall.

There is but one rock—foundation for life,—that is faith in God. God's universe is built on laws. Man is no exception save that he can disobey the laws. But man reaches his 'norm' of life only through obedience. Faith in God brings man into such an accord with the author of his being that he obeys his laws. Such faith is more than vision, impulse, attitude, it is action, obedience. The man who built on the rock was the one who heard the Master's sayings and did them. That is the only kind of faith worthy the name. Robert Louis Stevenson said that when God entered his life it was as if an unseen hand were placed on the helm of his ship,—it righted about and sailed straight on. Faith in God puts the helm in his hands,—opens up in our lives channels for the workings of His power. That is why faith made Abram faithful, Moses holy, Jacob honest, David penitent and devoted. That faith transformed Simon into Peter, Saul into Paul, John the Thunderer into the Apostle of love. That faith takes God's highest revelation and builds on that. Christ is that revelation. He is the only sure foundation. There is no other name given whereby we must be saved.

The next essential of a wise masterbuilder is **Good Workmanship**.

"Let every man take heed how he buildeth thereon." What makes up the material of our lives? Is it our work? No, that is only the scaffolding to the building. It is not what we do so much as how we do it that tells. It is not so much the work as the spirit of the work that counts. It was not the two mites but the spirit of generosity back of them, not the cup of cold water but the spirit of service in it, not the costly vase of ointment but the spirit of consecration which elicited the Master's praise. It is this inner spirit of the life which determines whether it shall be a temple or a shack.

If you simmer down this spirit to one guiding principle you will find that it must be **righteousness**. Nothing short of that will do. Let a man be kind-hearted, generous to a fault, but let me show you that his money was acquired through dishonest practices and you will discount at once his generosity. Cite with approval a man filled with public spirit, a promoter of worthy enterprises, but later become convinced that in all this he is simply promoting his own pocket-book, and you visit him with corresponding disapproval. Benevo-

lence, kindness, good deeds supplement but never can be substituted for righteousness.

That is supreme and fundamental. Given that and life achieves. Lacking that, no matter what its other successes, life fails. In the University of Virginia is an old oil painting of Thomas Jefferson, its founder, and beneath it these words of his: "The art of government is the art of being honest." That sentiment is worthy of a wider audience. It might well be placarded in every government office of Nation, State or City. "The art of government is the art of being honest." It should be placarded in every polling booth, for when electors can not be bribed, officials can not be bought.

It should be placarded over business, big and little. "The art of business is the art of being honest." I am wondering of what you men are thinking when you read your daily papers. Aren't you startled at the headlines? Aren't you alarmed at the widespread outbreak of dishonesty? Men holding most important positions of trust have been proved criminally false; great corporations have used their power unscrupulously; bank officials have cheated investors; labor leaders have made dupes of their followers. The deeper the knife of investigation has probed the more serious has been revealed the malady which has attacked the very vitals of society. Graft, deceit, dishonesty are horeycombing business. The slump in character is appalling. There is too much of veneer in life, too little of that solid quality we name honesty. Old furniture is at a premium. It has the real stuff in it. There is too much of makeshift in building, the substitution of inferior for goods of real value. Old buildings were made to stand. Modern buildings are too often made to sell. We need an Amos to set a plumbline over against our political and industrial social and family life and call us back to the line of righteousness and honesty. Otherwise we shall write over it all 'Ichabod.'

How can we meet the situation? Let the church and every organization like yours allied with righteousness champion the cause as never before. Let its voice be heard in no uncertain tones. Let it be known that in political life the first question the people want answered is not pertaining to gifts, ability, position, attractions, but to the fundamental question of all, "Is he honest?" In business, in the man highest up,—not simply his genius for organization, skill in investments and record of success, but first and foremost, 'Is he honest?' If a public official has been false to his promises or recreant to his trust let concerted action prevent his re-election. Let the press realize that the mantle of charity is not a garment of praise, that the man of vicious ways and dishonest practices has no right to the meed of a worthy citizen. Let downright honesty be the standard we require of men. Let them know that nothing less than that will pass muster. Nothing less than that will endure.

A third essential of a wise masterbuilder is **Good Workmanship**. The marvelous thing about Solomon's temple was that it went up

without a sound, no noise of hammer or trowel. All that work of shaping and fitting was done in the quarry and every piece was shaped so accurately that it fitted into its place as a glove is fitted to a hand. Those skillful artisans did their work so well that they needed no cement. With square and compass they shaped each part with relation to the adjoining parts. There is a lesson for us in our life structures. Part must be related to part, our life adjusted to other lives. This spirit of righteousness must be so exhibited that it shall adjust itself to other lives in the spirit of friendliness. Hate the evil, but don't cherish the spirit of bitterness toward the evil doer. Fight the drink curse, the opium habit, the gambling mania, the brothel, the spirit of graft and corruption, but let men know that you are fighting for them, not against them. Stand for the sacredness of the Sabbath and the house of God—a needed place for the recruiting of the soul's energies every week. Save the Sabbath from the attacks of greed and worldliness. Save it for man. Let your righteousness be not of the monkish type, with its aloofness, nor of the Puritan type with its sternness, but of the Roosevelt type, strong yet sunny, fearless yet friendly, militant yet winsome. Men are not won to righteousness as fishes are gathered into a drag-net; they are not coerced by a big club as animals in the chase. Righteousness wins out among men when its champions display alongside their aggressive courage a brotherly spirit. "Let not your goodness be evil spoken of," says the Apostle. In other words let your goodness be so friendly that it shall be well spoken of. I know of no words which fit our thought more closely than these:

"There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their
paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the
road
Where the race of men go by—
The men who are good and the men who are
bad,
As good and as bad as I.
I would not sit on the scorner's seat
Or hurl the cynic's ban—
Let me live in the house by the side of the
road
And be a friend to man.

I see from my house by the side of the road
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with strife,
But I turned not away from their smiles nor
their tears,
Both parts of an infinite plan—
Let me live in the house by the side of the
road
And be a friend to man.

I know there are brook-gladdened meadows
 ahead
 And mountains of wearisome height,
 And the road passes on through the long
 afternoon
 And stretches away into the night.
 But still I rejoice when the travelers rejoice
 And weep with the strangers that moan,
 Nor live in my house by the side of the road
 Like a man that dwells alone.

Let me live in my house by the side of the
 road
 Where the race of men go by;
 They're good, they're bad, they're weak,
 they're strong,
 Wise, foolish, so am I.
 Then why should I sit in the scorner's seat
 Or hurl the cynic's ban—
 Let me live in my house by the side of the
 road
 And be a friend to man.

Finally good workmanship means Fidelity to
 Details. Phidias was carving a beautiful
 statue to be placed on the top of a shaft of the
 Parthenon. A bystander remarked that no

eye would notice
 "No," said Phidias
 see defects there
 That spirit made
 ty and skill has
 non. It is so w
 faithfulness to
 one sees him.
 us in our thought
 of the high spo
 light, and too
 every day devot
 in little things
 to its completer

his business he had
 *siness of the world
 the quietly adorned
 four,—he brought
 another, whose
 glow-worm;
 it were
 he was
 in him
 have
 When
 in hold
 each
 eye

"We are building every day In a good or evil
 way,
 And the structure as it grows Will our inmost
 self disclose,
 'Till in every arch and line All our faults and
 failings shine—
 It may grow a castle grand Or a wreck upon
 the sand.
 Build it well, whate'er you do, Build it straight
 and strong and true,
 Build it clean and high and broad, Build it for
 the eye of God."

The Parable of the Sower

Rev. C. H. Spurgeon.

Now the preacher of the gospel is like the
 sower. He does not make his seed; the seed
 is given him by his Master. It would not be
 possible for a man to make the smallest seed
 that ever germinated upon the earth, much less
 that celestial seed of eternal life. The minis-
 ter goes to the Master in secret, and asks him
 to teach him his truth, and thus he fills his
 basket with the good seed of the kingdom. What
 the minister has to do, is to go forth in his
 Master's name and scatter precious truth. If
 he knew where the best soil was to be found,
 perhaps he might limit himself to that which
 had been prepared by the plough of conviction.
 But not knowing men's hearts, it is his busi-
 ness to preach the gospel to every creature—
 to throw a handful on that hard heart yonder,
 and another handful on that overgrown heart,
 which is full of cares and riches and pleasures
 of this world. He has to leave the fate of the
 seed in the care of the Master who gave it
 to him, for well he understands that he is not
 responsible for the harvest, he is only responsi-
 ble for the care, the fidelity, and the integrity
 with which he scatters the seed, right and left
 with both his hands. What, if not a single
 ear should ever make glad the sheaves; if
 never should there be seen a single green blade
 starting up among the furrows, the man would
 be accepted and rewarded by his Master, if he
 had but sown the right seed, and sown it with
 careful hand. Alas! alas!—if it were not for
 this fact—that we are not responsible for our
 success—with what despairing agony must we
 remember, that too often we labor in vain, and
 spend our strength for naught. The cry of
 Esaias of old, must be our cry still, "Who hath
 believed our report, and to whom is the arm of
 the Lord revealed?" But one seed in four finds
 hopeful soil. The three portions out of the
 four scattered on evil places, produce no good
 effect, but they are lost, and shall ne'er be
 seen again, except when they shall rise up in
 judgment against our ungracious hearers to
 condemn them. Here let me remark, that the
 measure of our duty is not limited by the char-
 acter of our hearers, but by the command of
 God. We are bound to preach the gospel,
 whether men will hear or whether they will
 forbear. Let men's hearts be what they may,
 I am not loosed from my obligation to sow the
 seed on the rock as well as in the furrow, on
 the highway as well as in the ploughed field.

I. First of all, then, I am to address myself
 to those hearts which are like the wayside—
 "Some fell by the wayside; and it was trod-
 den down, and the fowls of the air devoured
 it." There are many of you who did not come
 here this morning to get a blessing. You did
 not intend to worship God, or to be affected by
 anything that you might hear. You are like
 the highway which was never intended to be a
 corn field. If a single grain of truth should
 fall into your heart and grow it would be a
 miracle, as great a wonder as for the corn to
 grow upon the hardly-trodden wayside. You
 are the wayside hearer. If the corn, however,
 shall be dexterously scattered, some of it will
 fall upon you and rest for a while upon your
 thoughts. 'Tis true you will not understand it,
 but nevertheless if it be placed before you in an
 interesting style, it will lodge for a little sea-
 son. Until some more congenial entertainment
 shall attract you, you will talk of the words
 which you heard from the minister of truth.
 But even this slender benefit is brief, for in a
 very little season you will forget what manner
 of man you are. Would to God I could hope
 that my words would tarry with you, but we
 cannot hope it, for the soil of your heart is so
 well beaten down by continual traffic, that
 there is no hope of the seed finding a lasting
 and living foothold down its roots. There is
 too much traffic in your soul to let the good
 seed remain uncultured. The foot of Satan is
 always passing over your heart, with his herd
 of blasphemies, lusts, lies, and vanities. Then
 the chariots of pride roll along it and the feet
 of greedy mammon tread it till it is hard as
 adamant. Alas! for the good seed, it finds not
 a moment's respite; crowds pass and repass; in
 fact, your soul is an Exchange, across which
 continually pass the busy feet of the merchants,
 that make merchandise with the souls of men.
 You are buying and selling, but you little think
 that you are selling the truth, and that you are
 buying your soul's destruction; you are busy
 here and there about this body, the husk of
 your manhood, but you are negligent of that
 internal, precious thing, your soul. You have
 no time, you say, to think of religion. No, the
 road of your heart is such a crowded thorough-
 fare, that there is no room for this wheat to
 spring up. If it did begin to germinate, some
 rough foot would crush the green blade ere it
 could come to anything like perfection. There

When you when the seed has
lence, kindness, good to begin to germinate, but
never can be sub- as some place of amusement
That is sup- entered there, and as with an
that and life as' out; it had fallen in the wrong
ter what its of grow.

University the men that work in the huge boilers
Thomas Juthwark, are first put inside to
these w the hammer, their ears are stunned, they
the they are so used to that hideous noise, that
p' they could sleep while men were battering and
beating it, although the reverberations are like
thunder. So it has become with you; minister
after minister has trodden along the highway
of your soul, till it has become so hard, that
unless God himself shall be pleased to crack it
in sunder with an earthquake, or with an heart-
quake, there will never be room for the seed
of heaven to lodge there. Your soul has be-
come like a hard, well-beaten path, that hath
much traffic on it.

We have marked this hard road-side, let us
now describe what becomes of the good word
when it falls upon his heart. It does not grow,
it would have grown if it had fallen on right
soil, but it is in the wrong place, and it re-
mains as dry as when it fell from the sower's
hand. Its life lies asleep, the life-germ in the
gospel hides itself, and it lies upon the surface
of the heart, but never enters into it. Like the
snow, which sometimes falls upon our streets
and does not lie there for an instant, but drops
upon the wet pavement and is dissolved and
gone, so is it with this man. The word has
not time to quicken in the souls of such casual
hearers of it. It lies there an instant, but it
never begins to strike its root, or to take the
slightest effect.

We have not, however, completed the pic-
ture. The passage tells us, that the fowls of
the air devoured it. Is there a man here, this
morning, who is one of these wayside hearers?
Perhaps he did not mean to come in, but he
saw a great crowd standing in the Strand, and
he thought he would even turn in and spend
the hour, and he will hear something, per-
haps, which he will not readily forget; but
when he shall get outside and go home, some
old companion will propose to him that they
should go on some excursion this afternoon.
He agrees, and that poor seed which fell on
such an unpropitious spot, will be devoured by
the fowls of the air. There are plenty of evil
ones ready always to eat up this good seed.
There is the devil himself, that prince of the
air, ready at any time to snatch away a good
thought, or quench a holy resolution. And
then, the devil is not alone—he hath legions
of helpers. He may set a man's own wife, a
man's own children, he may set that shop of
yours upon you, and it may eat up the good
seed. There may be a customer waiting at the
door, and though you have no wish to serve
him today, yet you may be afraid of losing
him, and you may do it, and then the good seed
is gone, and all its good effect is carried away.
Oh, sorrow upon sorrow, that heavenly seed
should become devil's meat; that God's corn
should feed the devil's birds.

II. I shall now turn to the second class of
hearers. "And some fell upon a rock, and
as soon as it was sprung up it withered away,
because it lacked moisture." You can easily
picture to yourselves that piece of rock crop-
ping out in the midst of the plain, and of
course the seed falls there as it does every-
where else. We have hearers who cause us
more pleasure and yet more subsequent pain
than many of you would believe. None but
those who love the souls of men can tell what
hopes, what joy, and what bitter dashings of
our expectations to the ground these stony
places have caused us. We have a class of
hearers whose hearts inwardly are very hard,
but outwardly they are apparently the softest
and most impressive of men. While other
men see nothing in the sermon, these men weep.
It is but an ordinary discourse to the most of
our hearers, but these men are affected to
tears. Whether you preach the terrors of the
law or the love of Calvary, they are alike
stirred in their souls, and the liveliest impres-

sions are apparently produced. Oh! have you
not tens of thousands of our hearers who re-
ceive the word with joy? They have no deep
convictions, it is true, no terrible alarms, but
they leap into Christ on a sudden, and profess
an instantaneous faith in him, and that faith
too has all the appearance of being genuin.
When we look at it, the seed has really sprout-
ed. There is a kind of life in it, there is the
real green blade. We thank God, and bow
our knees, and clap our hands—there is a sin-
ner brought back we say, there is a soul born
to God, there is an heir of heaven. But our
joy is premature—they sprang up on a sudden
and received the word with joy, because they
had no depth of earth, and from that very
cause which hastened their reception of the
seed they also by-and-by when the sun is risen
with his fervent heat, withered away. These
men we see every day in the week. They often
come to join the Church; they tell us a story
of how they heard us preach on such-and-such
an occasion, and oh the word was so blessed
to them, they never felt so happy in their lives.

If it is bad to be like the wayside hearer,
cannot think it is much better to be like the
rock. And yet this second class of hearer
certainly gives us more joy than the first. There
is a sort of people who always come round to
new minister; and I have often thought it is an
act of God's kindness in Providence that he
always sends some of these people at first, while
the minister is young, and has but few to stand
by him—a class of people who are easily moved
and if he preaches earnestly they feel it, and
they love him and gather round him. But time
that proves all things, proves them. They seem-
ed to be made of good and true metal, but they
are put in the fire, they are tested, they are
proved, they are consumed in the furnace. I
see as I look here some one or two of that kind.
I do not know the most of you, but I do see
some of whom I must say, "Ye are the very
persons here described." I have looked at you
when I have been preaching, and often have
I thought, "There, that man one of these days
will come out from the world, I am sure he
will." I have thanked God for him. God save
you! Oh! may he deal with you effectually
and may you, even you, yet be brought in
that Jesus may have all the glory.

III. I shall have very briefly to treat of the
third class, and may the Spirit of God assist
me to deal faithfully with you. "And some
fell among thorns, and the thorns sprung
up and choked it." Now this was good soil.
The two first characters were bad: the wayside
was not the proper place, the rock was not a
congenial situation for the growth of any
plant, but this is good soil, for it grows thorns.
A soil that will grow thistles, will surely grow
wheat. Wherever the thistle will spring up,
and flourish, there would wheat flourish too.
This was right rich, fat, fertile soil; it was
no marvel therefore that the husbandman
dealt largely there, and threw handful after
handful upon that corner of the field. See
how happy he is when in a month or two's
time he visits the spot. The seed has sprung
up. True, there's a suspicious little plant down
there of about the same size as the wheat.
"Oh!" he thinks, "that's not much, the corn will
outgrow that; when it comes up it will choke
these few thistles that have unfortunately
mixed with it." Ay, Mr. Husbandman, thou
dost not understand the force of evil or thou
wouldest not thus dream! He comes again, and
the seed has grown, there is even the corn in
the ear, but the thistles, the thorns, and the
briars have become intertwined with one an-
other, and the poor wheat can hardly get a ray
of sunshine. It is so festooned with brambles
every way, that what with the drippings from
the brambles and the absence of sunlight, it
looks of a yellow and fallow hue. Still it lives;
it perseveres in growing, and it does seem as
if it would bring forth a little fruit, but it
never comes to anything. With it the reaper
never fills his arm. There is the sign of fruit,
but there is no reality in it, it brings forth no
fruit unto perfection.

Ah! my dear hearers, I will not ask for you
that God may lay you on a bed of sickness,
that he may strip you of all your wealth, that
he may bring you to beggary, that he may
take away your comforts; I will not ask that,

but oh, if he were to do it, and you were to save your soul, it would be the greatest bargain you could ever make. If the king could doff his diadem to be saved; if those mightiest among the mighty who now make this complaint, that the thorns choke the seed, could give up all their riches and be banished from all their pleasures; if all their luxury should be turned into poverty, and if they that fare sumptuously every day could take the place of Lazarus on the dunghill, and have dogs to lick their sores, it were a happy change for them if their souls might be but saved. Mind you, I do not believe but what a man may be honorable and rich, and have much pleasure in the mercies of God, and then go to heaven hereafter; but it will be hard work with him: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."

IV. I now close with the last character, namely the **good ground**. Of the good soil you will mark, we have but one in four. Ah! would to God there were one in four of us here, with well-prepared hearts to receive the Word. The ground was good; not that it was good by nature, but it had been made good by grace. God had ploughed it; he had stirred it up with the plough of conviction, and there it lay in ridge and furrow as it should be. And when the Gospel was preached, the heart received it, for the man said, "That's just the Christ I want. Mercy!" said he, "it's just what a needy sinner requires. A refuge! God help me to fly to it, for a refuge I sorely want." So that the preaching of the gospel was the thing to give comfort to this disturbed and ploughed soil. Down fell the seed; it sprang up. In some cases it produced a fervency of love, a largeness of heart, a devotedness of purpose, like seed which produced a hundredfold. The man became a mighty servant for God, he spent himself and was spent. He took his place in the vanguard of Christ's army, stood in the hottest of the battle, and did deeds of daring which few could accomplish,—the seed produced a hundredfold. It fell in another heart of like character;—the man could not do the most, still he did much. He gave himself, just as

he was, up to God, and in his business he had a word to say for the business of the world to come. In his daily walk, he quietly adorned the doctrine of God his Saviour,—he brought forth sixtyfold. Then it fell on another, whose abilities and talents were but small; he could not be a star, but he would be a glow-worm; he could not do as the greatest, but he was content to do something, even though it were the least. The seed had brought forth in him tenfold, perhaps twentyfold. How many have I of such in this vast congregation today? I came here with all my soul on fire to preach to you; but a sudden darkness and heaviness of soul has possessed me, and while I have been addressing you, I have preached in my own spirit against wind and tide. But may I hope that notwithstanding the awkwardness with which I throw the seed it may light on some good spot, some happy soil? Is there one who prays within himself, "O Lord save me; God be merciful to me a sinner?" The seed has fallen in the right spot. Soul, thy prayer shall be heard; God never sets a man longing for mercy without intending to give it. And does another whisper, "Oh! that I might be saved?" Soul, "Believe on the Lord Jesus Christ, and thou, even thou, shalt be saved." Hast thou been the chief of sinners? Trust Christ, and thy enormous sins shall vanish as the mill-stone sinks beneath the flood. Is there no man here that will now trust the Saviour? Can it be possible that the Spirit is entirely absent, that he is not moving in one soul? not begetting life in one spirit? We will pray that now he may descend, that scattered badly as the seed may be, the protecting God may watch over it, and foster and nourish it, till it shall come to an eternal harvest.

"Come, guilty souls, and flee away,
To Christ, and heal your wounds;
This is the welcome gospel-day,
Wherein free grace abounds."

(This is printed in response to a request for a sermon on a Parable—and for the purpose of comparing it with present-day sermons. It was preached over 60 years ago by Spurgeon when he was known as the prince of preachers.—Ed.)

The Most Wonderful Mechanism

H. E. WALHEY, Philadelphia, Pa.

Object-Sermon to Children.

Psalm 139:14

Objects: a clock face (something that has hands but no works), an alarm clock, an Ingersoll watch, a medium size gold watch, a small gold watch, a large screw and a thimble. But these on a small table so that the audience can see them. Begin by referring to the clock face.

This is not a real clock. It only looks like one. (Turn it around so that every one can see the back.) I read of a German who had a clock that wouldn't run. The hands got twisted. The poor foolish man took the hands to a clock mender to have them fixed. "Go home and get the clock," said the man, "the trouble is in the works, not in the hands." Please remember the words of the clockmaker.

Have you ever thought much about the inside of a watch? (Pick up the alarm clock.) There is nothing very wonderful or intricate about this homely time piece. It didn't take exceptional skill to make it, and it didn't cost very much. But even so I doubt if any one of you can make one like it. It was not made in a boiler works, or in a great factory where only ponderous machines are made, but in a

factory by skilled mechanics with special tools and appliances.

This Ingersoll (hold it up) cost one-fifty when it was bought, and truth to say it kept good time for a long time. Just now it is much worn and virtually no good. For, remember when a watch does not keep step with the sun it is good for nothing. When it pushes ahead of the sun or lags behind, it must either be corrected or thrown away. If one of these things is not done it will get you into trouble as sure as you are born.

I am amazed when I look into the finer type of watch (here show gold watch), and am quite speechless when I think of this tiny one (show small ladies' watch). An experienced watch man tells us there are 211 parts in the ordinary watch. There are tiny jewels, that must be magnified to be seen, and screws not like this (show large wood screw) but so small that if you were to put a number of them on a piece of white paper they would look like grains of pepper. You can put 20,000 of them in a thimble (show thimble). Tiny as they are each screw has a perfect

spiral around it and a slot on the top.

The main spring is well named for it is the heart of the watch. It is made of the finest possible steel and with the utmost care. When uncoiled it is about 23 inches long. When it breaks, as it sometimes does, the watch stops. The driving power is gone and the wheels do not move. The hair spring is the head of the watch. It keeps the wheels in tune. It is so thin and delicate that when a pound of steel is made into hair spring wire it is eight miles long. As steel is costs \$6; when hair spring wire it costs \$65,000. Is it surprising that some one has referred to the watch as "That wonder-box in your pocket"?

Of course you must not let it fall upon the pavement, nor expose the wheels to the dust-laden air, nor breathe into it, nor get into a magnetic field while wearing it, nor take it in bathing with you, and other things too numerous to mention, if you want it to keep time for you.

Now as you have seen, the watch is indeed a wonder-box, but I know of another which is really matchless in form and organization. Hear what the Psalmist said (139:14): "For I am fearfully and wonderfully made." Just so. The human body is wonderfully put together. The eye for instance. There is nothing to equal or excel it in delicacy of parts or beauty of operation. Talk of wonder-boxes, here is a real one for you. The skillful surgeon can remove a sightless eye and put one in its place so like the real one that it seems real, but he can't make sight. Yes, a man

may make a watch, or an eye, but only God can make a man or a tree or a flower—of sight. "Nothing that man has devised is comparable with the lowest order of life that God has made.

If the watch must not be abused because of its fine and delicate nature how much more should the most wonderful mechanism in the world be guarded and revered. The watch is lacking in recreative and recuperative power. The body recovers in large measure from excessive strain wickedly or thoughtlessly imposed upon it by its owner, but there comes a time when it refuses to make good the wanton waste and abuse of its owner.

The creator of the body wants to be a guest in it. It must be kept clean and pure. If the body is foul and its beauty marred by sin the master builder will not come into it. The body is spoken of as the Temple of the Holy Ghost, therefore let no evil thing come into it.

Perhaps you have seen lives that are out of tune and out of time with their creator and their fellow men. Their hearts incline to do evil continually. Everything in and about them is in disorder and ruin. I am sure the human "wonder box" is God's finest handiwork. One writer calls the body, "The epitome of all mechanics, of all hydraulics, of all machinery. It has all the bars, levers, pulleys, wheels, axles and buffers known to science." Yes, there is no question about it. "I am fearfully and wonderfully made, and that my heart knoweth right well."

The Conquering Christ

REV. GEORGE T. LIDDELL

"And I saw, and behold, a white horse, and he that sat thereon . . . came forth conquering, and to conquer." Rev. 6:2.

The Christian's business today is to relate life—all life—to Jesus Christ. If it is true, though I doubt it, that the world is groping in chaos and dark and that evils are multiplying upon the earth, the situation is not one to grieve over; it merely thrusts upon the Christian church the unavoidable responsibility of showing in a positive way that Jesus Christ is still the mightiest factor in the world. What shall our message be? That Jesus Christ is today, in the face of riot and bloodshed and hatred, in process of conquering the world; that he is winning victory after victory; that slowly, but nevertheless surely, the world is rising to better things through the invincible power of a deathless Christ; and that we have before us evidences which we can see with our own eyes to prove the truth of our message. To our persuasion let us add the proof of fact, not speculation. Here are a few of the things we see and KNOW—say it in capital letters:

I. We see in the world the development of an idea, and one which has not always been widely held; that war between two nations shall not be, save for a righteous cause. The time is not far past when might of arms was of itself sufficient cause for war, without danger

to moral principle. But in the great nations the majority voice has spoken. The hour has struck when the voice of a great people, supported by a national conscience, will replace the voice of the "government."

Whence came this idea? The Christian faith, that growing thing which came into the world when Jesus came, through its slow but eternal growth is now bearing fruit. The Christian religion has wrought this mighty work.

II. We see Christ conquering in the forward march of civilization, for the people who are civilizing the world are the missionaries of the Cross of Christ. Every true missionary is a walking university—hospital—church, all in one, and those three things spell civilization. If it were not for Christ's missionaries, the world would not be civilized.

III. We see in our own nation the evidences of his conquering power telling their eloquent story. In New York a Christian Endeavor convention has recently closed, which was the largest religious gathering ever held in America. It marked a forward step in Christ's conquest—a great host of young men and women pledged to the cause of the Master, and letting the world know of it. President Harding sent a telegram to those young people, "Your religion is exactly what the world needs." Let us honor the man for that tribute to the Christian religion, and let us find in his

words also an added proof that Christ is winning His victory.

A few years ago prohibition was regarded as a dream, and the brewers laughed and were undisturbed, but the day came when the power of Jesus Christ rolled over that monstrous evil and it was crushed. Let us lay credit for this victory where it belongs—to the conquering power of the triumphant Christ. Other great evils are marked, and will follow the liquor evil.

IV. We see Jesus Christ conquering in our own home town. Let us count our churches, then our members, then name them, and then go out and look for them in our town's activity. They are in the shops, the banks, the stores, the offices, on the streets—everywhere. And what a voice they have! Let the church members speak and it is done. But often they do not speak. The majority of Christians who are able to vote, do not vote. But the power is there—the conquering power of Jesus Christ, and when we of the Church rise up in the strength which is ours through Christ, we may ask what we will and it shall be done unto us.

This is our cause for gratitude, that we can see before us the multiplied proof of the fact that Jesus Christ rules the world. The Christian's message is, "I see with my own two eyes, and I KNOW that the Lord Christ is exercising a living, transforming, saving power among men."

The battle is not won, but it is being won, and our faithfulness to our home town portion of the Kingdom of God will hasten the victory.

THE PROGRAM OF A PROGRESSIVE LIFE

"Brethren, I count not myself to have apprehended," etc. Phil. 3:13-14.

Paul feared that because things were going so well with the Philippians, they might become self-satisfied, and cease to grow and develop in the Christian life. Therefore, he told them of his own program, which was to forget the things which were behind, to reach forth to the things which were before, and to press toward the mark for the prize.

I. There is hope for any man who is discontented with present attainment. Some people do not wish to be bothered by anything or any person that represents struggle or effort. The expression, "Let us alone" occurs only twice in the Bible. In the Old Testament reference, the foolish Israelites said to Moses, "Let us alone, that we may serve the Egyptians." The New Testament reference is the cry of the devils in the Capernaum synagogue: "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" That is what the entrenched devils of crime and wrong always say: "Let us alone." But the sons of God always reply "Carry on."

Paul uses a significant word when he speaks of pressing toward the goal for the prize—and what is the prize? Not the high calling of God—that is the old translation—but the upward calling of God in Christ Jesus. You see there is climbing still. Even the goal is not stagnation, but progress.

A man once offered himself for service to the Foreign Mission Board of the Presbyterian Church, stating that he was entirely consecrated, was fully baptized with the Holy Spirit, and felt wholly qualified for the work required of him.

The Board Secretary's first comment was: "Now, what can you do with a man like this? Is there any hope left for such a man?" The trouble with the man was, that he had caught up to his stars. He forgot that an ideal is by hypothesis unreliable. The Foreign Board people thought he had never read Philippians 3:13. Give us men of the long look and the distant vision.

II. A forgotten past is another characteristic of the progressive life. The gospel of Christ says that a man may forget his past. Jesus said to the dying thief, "Today—Paradise." Christianity is the annihilation of Yesterday. A man said to Moses, "Aren't you the man who slew an Egyptian yesterday?" A man does not belong to Yesterday. God owns it, and is willing to forgive all blood-red yesterdays. Col. Hadley's plan in the Water Street Mission was never to inquire into the record of any one, no matter how dark; for God was willing to forgive, and why not he?

III. A beckoning future is another feature of a progressive program. When David Livingstone broke fresh ground among the Kafkhatlas, he reported to the London Missionary Society, hoping they approved, at the same time expressing his willingness to go anywhere, with the one proviso that it be forward. The thing that makes any life worth while is to have a goal so high before it that life becomes a continual struggle to attain it. When Wu Ting Fang was in this country, he said that his criticism of Christianity was that it offered an unattainable goal, while Confucianism did not. But this is the blessing of Christianity instead of its curse.

IV. The progressive life has a unified aim. Paul said: "This one thing I do." The business world has long since adopted Paul's motto. The world wants a man who can set type, sell insurance, run a Corliss engine, write a poem, paint a sunset, preach a sermon, better than any other available man can do.

St. Jerome was pastor of a large congregation, but he had one burning ambition. He said to his people: "The New Testament must be translated. You must find another preacher. I am bound for the wilderness and shall not return until my work is finished." So away he went with his manuscripts into the desert, and labored and prayed until he gave to the world the Latin Vulgate.

V. The progressive life puts on a strenuous race. In college days our Professor of Greek had a son what was not fond of Greek, but he could run. When the day of the meet came, the boy's mother asked the Professor if he were going out to see Will run, and received a negative reply. "Why, Will couldn't win anything; he couldn't even parse a Greek verb,"—which was conclusive logic. But the Professor went. He knew Will could not win. At first Will was sixth. The Professor said to himself that the only reason he was not seventh was, that there were only six. After the first lap, Will was fifth; after the second, fourth; after the third, third. He had been husbanding his strength. The Professor reached for his handkerchief. After the fourth lap, Will was second. As the racers passed the grandstand, with half a lap yet to run, the Professor waved his handkerchief frantically, crying out, "Go it, Will!" And Will sprinted up and passed his opponent, and dashed home winner. The Professor turned to the bystanders and said, "That is my boy." Will had pressed toward the goal for the prize.—Rev. H. B. S.

Methods of a City Pastor

ALBERT SIDNEY GREGG

One of the best known churches in the country is the Euclid Avenue Baptist church in Cleveland. It has a national reputation because the world's only billionaire, John D. Rockefeller, is a member, and because of the extraordinary pulpit ability of the pastor, Rev. Dr. W. W. Bustard.

People come from all over Greater Cleveland to hear Dr. Bustard preach. A large percentage of those who attend are not members. Leaders in big financial, business, political and professional affairs, who do not have any particular church allegiance, are among his admirers and "boosters."

Dr. Bustard's influence reaches far beyond the limits of his own congregation and denomination. He is one of the outstanding "institutions" of Cleveland.

The spotlight of nation wide publicity was focused upon him when he was invited to become the co-pastor with Dr. Cortland Myers of Tremont Temple, Boston. He was offered a large advance in salary, and an opportunity to preach to a Sunday audience of three thousand, but the demand for him to remain in Cleveland was so overwhelming that he at length decided to stay. The demand took the form of an outcry from his Euclid Avenue congregation and an earnest entreaty from his many friends, finally crystallizing in an offer to build a million dollar church, with an auditorium seating 3,500—the largest Baptist church in America. Building activities will soon be under way. In all probability this new structure will become a religious community center for the city, open all the time, and furnishing quarters for all Protestant denominational activities. It will also be used for religious and educational conferences, concerts and popular lectures.

Contrary to common belief outside of Cleveland, the Euclid Avenue Baptist church is not "rich and fashionable." It is maintained by the contributions of average American people who bring their gifts each Sunday in envelopes, and lay them on the plates, just as thousands of other church members are doing. The building is a center of religious and social life, and is used for numerous gatherings outside of those connected with the church. It is thought that the janitor has lost the key for the church is open practically all the time. And yet in spite of its variety of activities, this institution is still a great family gathering place. It is noted for a delightful spirit of friendliness, which attracts people of all classes. All of these qualities will be carried over into the new church, and greatly intensified and enlarged.

Dr. Bustard's success is due to a combination of qualities—his personality, his genuine democracy, his education, his keen, direct manner of thinking, his frank but tolerant way of dealing with opponents, his insight into human nature, his sympathetic understanding of the sorrows, temptations, failures and limitations of mankind; his catholicity in the matter of doctrine, his genial good humor, his wit, his common sense, his business methods, his sane spirituality, and his skill as a sermonizer and preacher.

One of his college mates at Colgate sums him up in this fashion: "Bustard is the best all-round man I know. Put him in a base ball uniform on the diamond, and even today he will pick a liner out of the air, or pull down a high fly with one hand and never bat an eyelash. Put him in a dress suit among an assemblage of finely dressed men and he is easily the outstanding figure. See him in frock coat or ministerial garb in the pulpit; hang a plain business suit on his broad shoulders, let him mingle with the lowly or the elite, in humble tenement or palace, 'Billy' Bustard is at home and he fits. He fills the clothes he wears and the place he occupies."

For ten months of the year he prepares and delivers two sermons each Sunday, and a weekly prayer meeting talk, besides other addresses for church and outside occasions. No matter what text or subject he may use he is never dull. He is a master of telling illustrations, and an expert in the use of humor or pathos.

He preaches without manuscript, but after careful preparation. His method is to work a sermon out in his mind—to think it through—and jot down headings on a sheet of paper. Then he memorizes the outline, so he can see the pages in his mind's eye like a picture. Thus through the law of association of ideas he is able to call up every fact, illustration or proposition that he has decided to use. He never hesitates for a word. The effect is that of spontaneous discourse, yet with the exactness of a written sermon.

His preaching covers a wide range of texts and subjects. Sometimes he will announce sensational topics for the Sunday evening services, but the majority of his sermons are not of that kind. Each year he delivers one or two series of sermons on a connected theme—Biblical, biographical, prophetic and practical. As this article is being written he is preparing to preach three solid months on "Christian Certainties," in which he will deal with fundamental truths of the Christian religion, such as the Facts of God, Biblical Inspiration, The Atonement, The Resurrection, and the Second Coming. Sunday mornings his sermons are inspirational. His evening services are more popular in their appeal. He says it is deadly for a pastor to get into a rut on Sunday nights, so he seldom does it twice alike, using the song service, organ prelude, organ recital and quartette, and special music of various kinds to give variety. Subjects of moral interest but not exactly sermonic, are treated independent of the regular sermon in preludes. His prayer meeting is said to be one of the largest in the United States.

When I asked him about the use of sensational sermon subjects he replied:

"They are legitimate. It is quite evident that a preacher must get folks into the church building before he can give them a message. There is no merit in speaking to empty pews. Masses of men and women do not give very much thought to religion or the church. Some are openly hostile and defiant. Others are largely indifferent. They regard the church as

a very prosy institution, and the preacher as a dull fellow who will put them to sleep if they go to hear him preach.

"To get a hearing the preacher must learn how to adapt his message to the thinking and interests of the times, but need not employ cheap sensationalism. The purpose of a striking title is to get attention, stir interest, and bring the people. Why did Jesus draw such crowds? Because he was new and interesting. He used stories, incidents, and parables that the most illiterate of his hearers could understand. The common people heard him gladly. They could grasp his meaning and they felt that he understood them.

"The peril of striking topics lies in their misuse. They should never be employed merely to attract and entertain a crowd. We are fishers of men, and I believe we are justified in using any kind of legitimate method that will enable us to win men for Christ. But our sermons must not be all bait and no hook."

Dr. Bustard announces his most striking sermons for the fall and the spring on Sunday nights. The fall sermons are designed to get the crowd coming for the winter months, and the spring subjects are to hold the congregation against the summer slump. That this system is effective is shown by the fact that Dr. Bustard's hearers increase in numbers during the fall, and stay with him often until up into July. He has filled his auditorium Sunday nights in early summer, and had hundreds standing.

The way Dr. Bustard evolves a sensational sermon is interesting and instructive. There came a time when he felt that he should preach on exalting the things of God above the things of the world. Now he could have chosen any of a variety of academic subjects, such as "Worldliness," "Wasted Lives," etc., but he did not go at it that way. He finally settled on the general subject: "The Investment of Life," with Luke 12:21 as the text: "So is he that layeth up treasure for himself and is not rich toward God." When this topic appeared on the bulletin board and in the newspapers it read: "Ponzed Finance." Ponzi was then prominent in the newspapers and in the thinking of the people.

In treating this subject Dr. Bustard began by discussing fake investments, the gambling spirit, and the desire to get something for nothing. Next he analyzed a safe investment as commonly understood, emphasizing the elements of safety of principal, and fair returns. From that he passed on by a natural transition to the safety of investing one's life in the things of God, and the certainty of fair dividends. The latter part of the sermon was devoted to the things that make a man rich toward God, such as generosity, service, sympathy and love.

At another time he went to preach on how strong men are ruined by seemingly small sins. That good old standard topic: "The Exceeding Deceitfulness of Sin" was ready at hand, but he did not use it. His text was from John 3:14: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The advertised subject was: "The King that Died from a Monkey Bite."

In delivering this sermon Dr. Bustard began by referring to the strange death of the late King Alexander of Greece, who died from the

bite of a pet monkey. Then he brought in his central idea of how strong men are laid low by some small thing. He developed the contrasts between a king and a monkey, an elephant and a mosquito, an eagle and a weasel, etc. Then he advanced a bit and declared that Adam was ruined by the monkey bite of self-will, Saul by pride, Samson by passion, Judas by greed, and the rich young ruler by selfishness. He enlarged on the effect of the monkey bite of greed and avarice in business, sports, and base ball, which caused idolized ball players to sell their honor and betray the confidence of millions of base ball fans.

His next point was the monkey bite of sin which affects all.

His climax was the story of the Israelites and the serpents in the wilderness, and how the victims were cured by Moses lifting up the brazen serpent. So Christ must be lifted up before a world bitten by sin.

A very striking sermon was preached by Dr. Bustard on the subject: "Cleveland's Greatest Danger." His text was from Ezek. 8:16: "And he brought me into the inner court of the Lord's house, and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

He began with the simple statement that there was something radically wrong with the world. Then he narrowed it down to Europe, and in turn to America and to Cleveland. Some thought it was lack of law enforcement, but the preacher said it was something deeper.

He declared that it was spiritual. It was irreligion which manifests itself in neglect of the church and indifference to God. The greatest danger to Cleveland then was not lack of law enforcement, but indifference, irreverence and hostility to the church, as expressed by the attitude of these men who had turned their backs on the Temple. The other attitude of worshipping the sun typifies some form of nature worship. The sun symbolizes the bright hours of prosperity, popular diversions and pleasure seeking of all kinds, which are permitted to fill the life and drive out God.

"Stop, Look and Listen" was a sermon based on Exodus 3:2: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush." The fundamental thought here was that as Moses turned aside to look and listen when he saw the burning bush, so should we in this day stop, look and listen when God calls in the Bible, in daily providences and through conscience.

"The Church Asleep or Awake" dealt with the transfiguration, and the text was Luke 9:32: "But Peter and John and they that were with him were heavy with sleep, and when they were awake, they saw his glory, and the two men that stood with him." They did not see God until they were fully awake. Then they also saw their fellow men in relation to Christ, and they also saw their opportunity.

"Are You a Nut?" was the startling announcement for a sermon that appeared on Dr. Bustard's bulletin board. The text was from Second Peter 1:5: "And beside this, giving all

diligence, add to your faith virtue, and to virtue knowledge." The fundamental idea was that in order to "go" up in the Christian life it was necessary to "grow up." He made the thought vivid by using an illustration made famous by Ralph Parlette entitled "Shaking up and rattling down." Parlette takes a glass jar, and partly fills it with English walnuts and beans. Then he shakes it vigorously, and shows that the walnuts have worked up to the top. To make the demonstration still more striking he puts the walnuts at the bottom, and the beans over them. Again he shakes the jar with the same results as before. Therefore the conclusion is that if you are a nut the rattling and process of life will cause you to advance, but if you are a bean, the shaking will send you to the bottom. In order to control your destiny in spiritual as well as material things you must grow. You can evolve from a bean to a nut by growing in faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

"Home from the Hog Pen" is a sermon topic used by Dr. Bustard in preaching on the prodigal son.

Another time in a sermon prelude he talked on "Seven Ways of Going to Hell." He discussed the seven popular dances then the rage, and imitated those who danced them.

No matter how striking the subject may be, and no matter how much humor Dr. Bustard may inject into it, he always makes a pointed appeal to the sinner to yield himself to Christ. He asks the congregation to bow with him in prayer for a moment at the close, and in the midst of the prayer he asks those who wish to begin the Christian life to make a show of hands. Workers afterward obtain names and addresses of those who have thus indicated an interest. It is common for Dr. Bustard to have from one to twenty people respond to his appeal at the close of his Sunday night sermons. He may be sensational at times, but he is a success.

ASTRONOMICAL CALCULATIONS

(Too much for Expositor Editor, but we printed as it came to us.—Ed.)

The Parsonage
First Congregational Church
Upton, Mass.

1921—IV—21

Dear Brother Barton:—

The Expositor's proofreader is not responsible for errors in exchanges, so you cannot be charged with speeding up light in the paragraph on "Measuring Stars" in the May number.

186,600 miles per second is the figure usually given for light's speed, and a light-year would therefore be 5,888,648,160,000 miles! Usually named in round numbers as six trillions of miles.

It is good gymnastics for one's gray matter to figure that the nearest fixed star is $4\frac{1}{2}$ light years from our solar system, and that the swing of said system needs at least six billion miles leeway as it travels along at a steady rate of 11 miles a second, our sun and all his planets with all their satellites. Reverently one may ask if perhaps this solar system is the Creator's measuring line in his boundless universe, in which this earth is visible hardly a third of that measure. Isaiah 40:26 (R.V.) is like a guide out into the boundless workshop of the Infinite.

With renewed thanks for the increasing helpfulness of The Expositor, I am

Cordially yours,

WM. G. POOR.

Upton, Mass.

ECONOMIZING IN PAPER

Rev. John F. Cowan, D. D., San Diego, Calif.

I enjoy The Expositor very much. I wish now, however, to refer to your recent article of economizing on paper and "going the economize one better."

I not only turn all my envelopes inside out and use the backs of letters for first drafts of work but I use the rejection slips I get from the genial editor to write new articles on. I also have my wife iron out all the wrapping paper that will serve, and use it for keeping carbon copies of my Sunday School lessons and articles. Now comes the capsheaf: The newsboys leave off the curbstone large sheets of news print paper that comes wrapped around their bundles, and I always bring those home and cut them up to serve as copy paper. So, you see, I am still winning the war.

I have been living in San Diego over three years, and like it here almost as well as the Hawaiian Islands, where I lived ten years, after leaving Boston. I am giving all my time to writing and study.

WIN THE WORLD WITH SCRIPTURE

The Marvels and Romance of Tracts

To the Editor of The Epworth Herald:—

For centuries past gospel tracts have (by God's grace) been great factors in leading souls to Jesus.

The Rev. J. Hudson Taylor's mother left a tract on the table, and it helped him to decide for Christ, and will China ever forget that great missionary? The Rev. Prebendary Webb Peeploe had a tract handed to him on a race course, and it led him there and then to accept Christ. A little leaflet touched the heart of John Bunyan, and today the whole world owes him a debt of gratitude for that matchless book, "Pilgrim's Progress." Wesley, Whitefield, Wycliffe, and Spurgeon were all in favor of tract distribution. Tract distributors, take courage.

Norwich, England.

Arthur Meachen.

In connection with the above please remember that we can furnish you 100 copies of The Little Bible, 12 greatest Bible chapters, or Moffatt's translation of the gospel of Mark for \$2.50 postpaid.

The Scriptures make the most powerful tract published. We are over our half million of tracts. Bless some one with a copy and we'll make it a million.

Caxton Bldg.

F. M. Barton.

P. S.—If we got out 10 chapters of The New Testament in "Braid Scotch," \$2.50 per 100, how many would you use? Here is a sample:

"But, while he was yet haudin far-awa, his father spy't him and was fu' o' compassion; and rinnin he fell on his neck, and begude kissin' him."

NOT A BAT

Scout: "I haven't slept for days."

Tenderfoot: "What's the matter, sick?"

Scout: "No, I sleep at night."

THE HOMILETIC YEAR—November

THANKSGIVING

Our observance of Thanksgiving Day is largely connected with national affairs. We had almost said, too largely. For while the Church of God should not disregard the relation of her people and her work to civic life and political and material blessings, yet this is by no means the fundamental note to be struck. It is true that the Apostle Paul in his first letter to Timothy charges that supplications and thanksgivings shall be "offered for all men, for kings and all that are in authority." And the recognition of national ties and blessings is thus made a proper matter for attention in the worship and preaching of the Church. But even in the worship of ancient Israel, where Church and State were blended in a union impossible and improper under the New Testament law and where one of the annual feasts was practically a Thanksgiving Day, material prosperity and national peace were never allowed to become the central and dominant theme. These constituted only a lesser motif, beautiful and important and impressive, but still subordinate to the great theme underlying all the parts of the movement of praise to God. The supreme note of thanksgiving ought to be gratitude that we have such a God as our God, Jehovah. We should swell the chorus in an appreciation of vital and spiritual relations with God as Creator, Preserver and Redeemer. No Thanksgiving Day service should fail to reach this natural and beautiful climax. No sermon or prayer that touches on national needs or America's past greatness or present influence and prosperity should drift so far from the lifegiving center as to let the people lose their sense of intimate connection with God or fail to recognize gratefully the source of all blessings in our Lord and Saviour Jesus Christ.

Suggestive Texts and Themes. 107

Thanksgiving in Perilous Times: "When Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled three times a day, and prayed and gave thanks before his God, as he did aforetime." Dan. 6:10.

Forgotten Mercies Remembered: "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day. . . . there was, there with us a young man, a Hebrew. . . . And he interpreted to us our dreams." Gen. 41:9-12.

Gratitude Proclaimed: "And he departed and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel." Mark 5:20.

Thanks for God's Goodness: "O give thanks unto the Lord; for he is good; for his mercy endureth forever." Psalms 106:1.

Thanksgiving for Abundance: "When thou hast eaten and art full; then thou shalt bless

the Lord thy God for the good land which he hath given thee." Deut. 8:10.

Observe the Feast: "Thou shalt observe the feast of tabernacles (Thanksgiving) seven days, after that thou hast gathered in thy corn and thy wine." Deut. 16:13.

The Obligation of Thanksgiving: Deut. 15:5-11.

Speaking Our Thanks: Luke 17:11-19. Jesus cleansed ten vile lepers, but only one returned to give thanks. I wonder if that is the proportion of people who are really grateful to him out of all those who are saved. Has he put away the leprosy of your sin? Have you really returned to give him thanks?

The Thanksgiving Habit: Psalms 103:1-22.

How May We Practice Thanksgiving? Eph. 5:20.

Divine Leadings Remembered: "Thy raiment waxed not old upon thee, neither did thy foot swell." Deut. 8:4.

The Greatest Thanksgiving Dinner: "But the father said unto the servant, Bring forth the best robe and put it on him," etc. Luke 15:22-24, 28.

Moral Standard for Our Nation: "Righteousness exalteth a nation." Prov. 14:34.

The Lovingkindness of God Remembered: "We have thought of thy lovingkindness, O God, in the midst of thy temple." Psalms 48:49.

Our Goodly Heritage: "The Lord your God hath given you this land to possess it." Deut. 3:18.

Our Abundant Blessings: "The earth shall bear the corn and the wine and the oil." Hosea 2:21, 22.

America the Beautiful: "This is the land that shall fall unto you for an inheritance." Num. 34:2.

The Duty and Beauty of Gratitude: "O give thanks unto the Lord; for he is good." Psalms 136:1.

Thanksgiving Thoughts 108

"The days of our years are three score and ten." Psalms 90:10.

What a multitude of blessings we have to remember as Thanksgiving comes! Material blessings, and spiritual blessings surround us calling for thankfulness; as a people, as families, and as individuals, we have reasons without number for praise and gratitude. Do not those who have passed the Psalmist's age limit still delight to tip their hats to Father Time, continuing to say "Good morning"? Are we not hoping for the four-score years, even if they are at times laden with labor and sorrow? One who has proved that life is really worth living wishes to grow old a little longer.

Organ Silenced by an Eel. 109

"Because that, when they knew God, they glorified him not as God, neither were thankful." Rom. 1:21.

In a church at Binghamton, N. Y., the organ bellows is driven by a water motor supplied from the city water works. On one Easter Sunday preparations had been made for an elaborate musical service. The congregation, however, was astonished when in the middle of one of the finest passages the great organ was suddenly stricken dumb. An eel pumped from the depths of the Susquehanna River was in the pipe that supplied the motor, shutting off the water and silencing the swelling tones of the great instrument. Sometimes the song of praise, which should continually go up to God from the believer's soul, is interrupted, and the cause of the interruption, like that of the organ, is generally due to power being excluded from the soul by the presence in the life of something of an alien nature, which should not be there—sin or unbelief.

The Riches of God's Bounty 110

"And they did all eat and were filled; and they took up of the fragments that remained twelve baskets full." Matt. 14:20.

Mr. Spurgeon used to tell how he once laughed when preparing a sermon, the only time he ever remembered laughing in so serious a business. He was going to preach on Joseph, but everybody knows that no matter where Spurgeon began he had a short cut to Christ, and he quickly made the journey. He had drawn a picture of the colossal stores of corn in Egypt, the granaries bursting with abundance. There was a supply of corn for seven years. And then in the midst of his vivid conception Spurgeon saw a little mouse in one corner of a granary worrying itself to skin and bone in the fear that there wasn't enough to live on.

Real Thanksgiving Music. 111

"I will praise thee, O Lord, with my whole heart." Psa. 9:1.

Some monks in France were beloved for their loving sympathy and kind deeds; but not one of them could sing. Try as they would, the music in their service was a failure, and it became a great grief to them that only in their hearts could they "make melody to the Lord." One day, a traveling monk, a great singer, asked for entertainment. Great was their joy, for now they could have him sing for their services, and they planned to keep him with them always. But that night an angel came to the abbot in a dream. "Why was there no music in your chapel tonight? We always listen for the beautiful music that rises in your services." "You must be mistaken!" cried the abbot. "Usually we have no music worth hearing; but tonight we had a trained singer with a wonderful voice, and he sang at the service for us. For the first time in all these years our music was beautiful." The angel smiled, "And yet up in heaven we heard nothing," he said softly.

Pilgrim Thanksgiving Year 112

In this year we are recalling our debt to the Pilgrims, who set us an example about observing Thanksgiving. The season ought to remind us of our many causes for thankfulness in the religious influences that we have inherited in our country.

Count Your Mercies 113

A train was crowded, and numbers were standing in the aisles and on the platforms. They took this opportunity to express themselves in no very patient tone in regard to the railway company. Some declared they had been standing for three hours. At a station others came aboard, and one was an invalid who was being carried in. As the passengers made way for him one repeated his complaint, "Yes, we've been standing here three hours." The invalid looked at him, and quietly said, "You are fortunate." They were tired, it's true, but the rebuke so honestly and gently given did its work, and there was a great change in the looks and tones of the passengers.

At this Thanksgiving season count your mercies. —H.

"Forget Not All His Benefits." 114

Some one was asked what is the chief requisite for making a pessimist, and he answered, "A poor memory." It is true when you hear a man complaining that things have all gone wrong, that nothing is going right, that everything is against him—it is true, I say, that we are safe in saying that that man has a "good forgetory," rather than a good memory. A pencil, a pad and about ten minutes of time will cause the sun to shine through many a dark cloud.

Blessings Abound 115

There is a very beautiful Japanese device by which the Japanese are accustomed to express their wishes for their friends. It is the figure of a drum in which the birds have built their nests. The story goes that once there lived a good king so anxiously concerned for the welfare of his people that at the palace gate he set a drum, and whoever had any wrong to be redressed or any want to make known should beat the drum, and at once, by day or night, the king would grant the suppliant an audience and relief. But throughout the land there reigned such prosperity that none needed to appeal for anything, and the birds built their nests within the drum, and filled it with the music of their songs. God has so abundantly blessed us as individuals and as a nation, for us all there has reigned such prosperity that we scarcely need to appeal for any temporal good. But we do need to express gratitude. Yes, we need to express our repentance for the ingratitude of receiving without adoring the Giver of our blessings. —H.

A Grumbling Thanksgiving 116

The Christian whose testimony is always tinged with "sobs," with reference to trials and tribulations, should listen to these words of Rev. Samuel Chadwick, formerly president of the Wesleyan Conference of Great Britain:

"A boy who had recently made a public confession of Christ went to the class meeting. His mother, a godly woman, was very anxious about how he got on, and eagerly questioned him on his return home as to the meeting; and who spoke. After giving her the information, she asked, 'And did you speak, my boy?' 'No,' he replied. 'Well, why didn't you?' 'Well, mother,' he said, 'one got up and told of the trials and troubles he had, and another followed him and did the same, and so it went on. I tried to think of my trials and troubles

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MAR.—Story of the Good Samaritan.
APRIL.—He is Risen.
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JUNE.—The Son of a Carpenter.

JULY.—Christ Going Through the Wheat Field.
AUG.—Christ and the Fallen Woman.
SEPT.—Jesus Sitting by the Sea of Galilee.
OCT.—The Rainbow Promise.
NOV.—The Story of Jacob's Ladder.
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International Sunday School References

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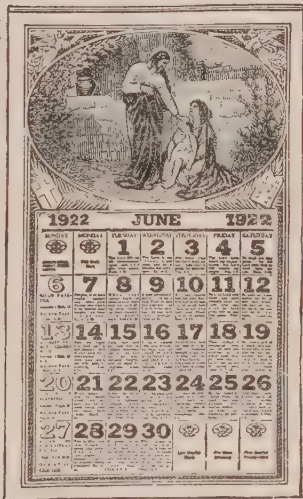
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and I couldn't remember any, and so I didn't speak." **A Good Day Spoiled. 117**

There was a Good Day. It was a Perfectly Good Day; warm, but not too warm; bright and snappy and glorious.

It took a walk to receive men's praises and bask in their gratitude, and this is what it overheard:

Casper Rinehart: "Dear me! We need rain."

Mary Jones: "How monotonous this weather is!"

Samuel Sprague: "Getting horribly dusty."

Morton Grant: "It's so windy today I can't burn my leaves."

Granny Simmons: "Horrid cold! I wish the sun would come out real hot and cure my rheumatism."

Ned Greeley: "Heigh-ho! The weather today gives me spring fever."

Then the Good Day went back home discouraged. "What's the use," it said, "of being a Perfectly Good Day, if that is all I get for it?" So the next day it rained.—Aesop's Fables.

God Bless You 118

"God bless you," said an officer of the Salvation Army to a fisherman with whom he had been engaged in conversation.

"He always does, sir; he always does," was the swift reply.

Is the fact recognized by us that God always grants us his blessing? Do we ever imagine that we are in any way overlooked by the heavenly Father? Lily and sparrow are cared for by the God of heaven and earth, sea and land. Elijah, lonely and discouraged, was not forgotten. God has millions of human beings to watch over; does he therefore care for us as individuals? Question and answer are found in the words of A. D. T. Whitney:

"Among so many, can he care?

Can special love be everywhere?

A myriad homes, a myriad ways,

And God's eye over every place?"

I asked; my soul bethought of this:

"In just that very place of his

Where he hath put and keepeth you

God hath no other thing to do."

—Rev. W. J. Hart, D. D.

Thanksgiving for Focusing Blessings 119

A writer in a recent magazine remarks that things have a way of focusing. Men say the same thing in another way, referring to troubles: "It never rains but it pours." "Troubles never come singly." They quote the first chapter of Job to prove their contention. Perhaps they are right. But other things besides troubles focus also. Who does not know how at times a multitude of great thoughts comes to a preacher along the line of some text or theme? If a subject is carried in the mind, illustration after illustration will fairly leap at the student even out of the daily paper and from books. If the minister will try arranging a series of sermons he will find thoughts focusing in the same manner. Aside from that however, let any one consider carefully the good things flowing into his life and he will conclude that blessings as well as disasters "focus." Try it.—Presbyterian Advance.

Harvest Thanksgiving Day 120

One of the most peculiar Thanksgiving days

in the world is found in Jamaica, and is called Harvest Thanksgiving Day. It is a red-letter day for the children. The children on that island, for new clothes, new hats, new toys, and new everything, depend entirely upon the crops that their fathers plant. How they do watch the crops, the rain, the heat rising and all! They know that what they are to get is dependent upon the weather. Then when it is announced that the sugar, ginger, bananas, coffee and whatever their fathers may be raising is coming along nicely, how eagerly they plan for the Harvest Thanksgiving Day. Merry-making and feasts are held, and those that go to church devoutly praise God for his goodness. They all believe that the merry-making and feasting are just as much parts of the thanksgiving celebration as the religious sober seriousness; so they plan for the best, make themselves look their best, and have the best time of the whole year.—The Comrade.

"If You Were God" 121

If you were God and God were you,

And he were given a holiday

To go to church to praise and pray,

And then he feasted and stayed away

Without a thought of God or prayer,

Or thanks for all your loving care—

If you were God and God were you,

Say—what would you do?

If you were God and God were you,

And a nation set a day for prayer,

But only one had time to spare

For every hundred that didn't care,—

Would you believe they were sincere,

And bless that nation again next year?

If you were God and God were you,

Say—what would you do?

If you were God and God were you,

And millions professed a faith in you

As giver of all good gifts and true,

But never said "Thanks" or thought it due,

But then when trouble came their way

Expected your help without delay—

If you were God and God were you,

Say—what would you do?

—J. H. L. Trout.

Thanksgiving 122

One of the strongest appeals to praise came out of the roar of the battle front. For it was in France that the lamented Joyce Kilmer wrote the lines he called "Thanksgiving:"

"The roar of the world is in my ears,

Thank God for the roar of the world;

Thank God for the mighty tide of fears

Against me always hurled.

"Thank God for the bitter and ceaseless strife

And the sting of the chastening rod!

Thank God for the throes and the pain of life,

And oh, thank God for God!"

Converted to Chiming 123

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Thanksgiving Conundrums 121

When is a boy like a turkey? When he's a gobbler.

What part of a turkey fits into a sentence? The claws.

Where are the turkey's bones after Thanksgiving? In the soup.

What part of a turkey does the farmer like? The crop.

What part goes with the army? The drumsticks.

When does a turkey celebrate his Thanksgiving? The day after ours.

How do you know a turkey is a wise bird? Because he never makes a goose of himself.

What is the disagreeable part of a Thanksgiving turkey? The bill.—The Christian Intelligencer.

A Tent or a Cottage 125

"You have a rather poor little place to live in," some one remarked pityingly to an old woman.

"'Twould be if the Lord wasn't willin' to live here, too," she answered cheerfully.

One-Legged Optimist 126

"I met a real optimist the other day," said a physician, "a fellow to whom I certainly doff my hat. He had lost a leg in a railway accident and when they picked him up the first thing he said was:

"Thank God, it was the leg with the rheumatism!"

God's Side of the Fence 127

When a boy a minister who visited our house said to me, "When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into Satan's ground, and then kneel down and ask help. Pray from God's side of the fence." A missionary from Persia said to me: "Do you ever feel thankful when God blesses you?" "Always." "Did you ever tell him so?" "Well, I don't know that I have." "Well, try it. Tell him so; tell him aloud; tell him so that you will hear it yourself." That was good advice. I have been telling him with grateful feelings ever since, to my soul's help and comfort.

Wayside Texts 128

A man paid a superb tribute to his mother when he said that he remembers that as a boy he caught the idea that his mother was always finding "wayside texts," and therefore the children of the family grew up with the feeling that the "world was full of God." If they happened to be walking on a starlit night in winter she would call their attention to the star-studded sky. A note of awe would be in her voice as she remarked, "Just to think that anyone could look at that and then say that there isn't a God!" Then she would repeat the strong words of the psalmist:

"The heavens declare the glory of God;

And the firmament sheweth his handiwork."

Thus it was that in all nature and throughout all life she found evidences of the wisdom and the love of God.

Thanksgiving Awakening Love 129

Much of the failure and lack of energy in Christian work is due to want of thankfulness. A constant and lively sense of the blessings

that flood our lives would awaken such a love to Christ as would constrain us to utmost efforts for his sake that would yield marvelous advances.

Liking What You Have 130

Being asked how he acquired the habit of good cheer, which never seems to fail him, Bishop William Burt answered: "Maybe the remark of a child that I once overheard helped me to learn to complain and grumble as little as possible. While I was studying at Wilbraham Academy, I spent a few days with this child's father, a good man, but a chronic growler. In the parlor one night, the question of food arose, when the little girl told cleverly what each member of the household liked best. Finally it came to the father's turn to be described.

"And what do I like, Nancy?" he said, laughing.

"You," said the little girl, slowly—"well, you like 'most anything we haven't got.'"

A unique suggestion was once made by Dr. Maltbie D. Babcock "that instead of having one day set apart for thanksgiving, it would be better to set apart one day for complaining, and cram into it all our worries, leaving the rest of the year clear for gratitude."—Rev. W. J. Hart, D. D.

Home on Thanksgiving Day 131

Some years ago, as Thanksgiving Day approached, The Youth's Companion printed these beautiful lines:

Draw near the board with plenty spread;

And if, in its accustomed place,

You see the father's reverent head,

The mother's patient, loving face,

Whate'er this life may hold of ill,

Thank God that these are left you still.

The poem came into a home in Chicago where the father and mother were the loved center of a large circle of children and grandchildren, among whom the custom of "going home to father's" on Thanksgiving Day and Christmas is not out of fashion.

An elder daughter read the words and gave a copy to each member of the family, requesting them to commit the lines to memory.

When Thanksgiving Day arrived and all were in their places about the table they repeated together the beautiful words, the children's voices coming out clear and sweet with the others.

Although grandpa and grandma were the ones surprised, theirs were not the only eyes which were moist at the end of this little ceremony.

Viewing Our Homes With Others' Eyes 133a

A gentleman who owned a small estate wished to sell. He sent for an agent to write an advertisement telling about the estate. When the advertisement was ready the agent took it to the gentleman and read it to him. "Read that again," said the owner. The agent read the description of the estate once more. "I don't think I will sell after all," said the gentleman. "I have been looking for an estate like that all my life, and I did not know that I owned it." Have you praised the Lord for what you possess in Christ?—Free Churchman.

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THE TRIFLES OF LIFE

"And he lighted upon a certain place, and tarried there all night, because the sun was set." Gen. 28:11.

To Jacob his "lighting upon a certain place," seemed only an incident, as one of the trifles of life. At best the spot where he tarried seemed only a fairly fortunate one for a night's lodging. He only chose the spot for sleeping. In the morning he would take up his journey again. But, as some one has well said, "Little did he know that what he called the chance was to be the pivot of his destiny. God's plan was quite different from his own. The critical moment of his life had come, and it had come at sleeping time. Jacob's hour of sleep was to be the first hour of his real awakening. In that place, on that night, he was to have a dream, and his dream was to be his first reality. He was to have a higher birthright than the possession of flocks and herds—a ladder of inspiration, whose top reached unto heaven, and on whose steps he might climb towards the infinite. It was worth while to light upon such a place to get such a dream! "My soul, never talk of the accidents of thy life. Never say that any spot however deserted, that any pillow however stony, has come to thee by chance."

I. God is observant of little things. The infiniteness of God consists of his ability to comprehend and use all things finite and infinite. Because God is observant of little things he is observant of us. Our lives are made up of little things, and not only does God judge our character by our conduct in little things, but the things that seem to us little may be the most important of all. They may control destiny here and hereafter.

II. Little things may have a mighty influence for harm. We are often great sinners in little things. Little meannesses of conduct, little irritations of temper, little fibs, and small spite, and small affronts are the "little foxes" that will spoil a very promising grapevine. A snow-flake is a very tiny thing, but enough of them may be heaped up on a wintry day to blockade a locomotive and its train. So the aggregate amount of inconsistent acts and neglects of duty destroy many a Christian's influence. These snow banks block up revivals and impede the progress of the Church. God emphasizes our responsibility for every act. Christ bids us be careful to keep "the least of his commandments." "No sin is so small that God does not forbid it. No virtue is so minute that God does not require it."

"Let that worm alone and it will kill your tree," said a man once to a gardener in his park. Sure enough; the gardener neglected the little borer, and the next year yellow leaves showed that tree had been assassinated by the worm. Facts prove that most of the spiritual declensions and the most lamentable bankruptcies of character began with the indulgence of small sins. No sin is a trifle, and

little things may have a mighty influence for harm in our lives, or over other lives.

III. Little things on the other hand, may have a mighty influence for good. The children sing how

Little drops of water,
Little grains of sand,
Make the mighty ocean and the beauteous land."

You remember the little speech you used to make: "Great oaks from little acorns grow." Well, it is true that great results grow from very little acts. One sentence converted the jailor of Philippi. A word of praise from his mother made Benjamin West a painter. A kind sentence or two of commendation bestowed in a short talk in a prayer meeting made Rev. Theodore L. Cuyler a minister. On a hot summer's day a farmer's daughter responded to a request from Rev. Dr. William Wisner, of Ithaca, for a cup of cold water. He repaid her by a kind and tender word about Jesus as the water of life. Years afterward she had the opportunity to thank him, telling him that his words led her to Christ.

There are no trifles in life. May God help us to understand the importance of little things, and to be "faithful in that which is least," in order that every moment of our lives may be spent so as to yield results for God.—H.

Divine Audacity

"For he taught them as one having authority, and not as the Scribes." Matt. 7:29.

The word "authority" does not fully express the force of the term—audacity is a better word, used in its high and most reverent sense. There is a heedlessness of personal consideration and a recklessness of consequences in audacity which neither boldness nor courage can adequately express. Wicked men have shown what audacity is. But it remained for Christ to show forth its completeness, and to illustrate its high and sublime meaning.

I. This he did in declaring his pre-existence. "Before Abraham was I am." How audacious this must have sounded in the ears of those who saw in him only "the carpenter's son."

II. This he did in declaring his identity with the Godhead. "He that hath seen me hath seen the Father." How startling the announcement! It was a statement "that made himself equal with God." This was the audacity of the declaration in the eyes of the Jews.

III. This he did in assuming divine prerogatives. "Behold, thy sins be forgiven thee." How audacious to those who answered indignantly, "Who can forgive sins but God?" And then, as it would appear, aggravating the occasion that called forth the objection by declaring, not only his power to heal diseases; "Whether it is easier to say?" and still further, as on several occasions, crowning the



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He said: .

“The Apostle Paul says to Timothy and so he says to every preacher: ‘Give thyself unto reading’. The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.”
C. H. Spurgeon.

Dr. S. Parkes Cadman, in his **AMBASSADORS OF GOD**, says of him, “Spurgeon had no equal for evangelical power, pathos and persuasiveness.” One of the pulpit princes of his time, and it adds greatly to his fame that the common people heard him gladly.”

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arrogance of his assumptions by announcing himself as having power over death and the grave.

IV. This he did in arrogating exclusive rights, and exhausting in himself the similitude of things. 1. In his discourses. To those who believed not on him his metaphors and similitudes were utterances of audacious egotism. Was he a "Shepherd?" He was exclusively so—"the" Shepherd—the "good" Shepherd. Was he a "Vine?" He was the "true" vine. Was he a "door?" To climb over by "any other way" was to be a "thief and a robber." He absorbed in himself all vital and life-giving forces. 2. During his trial. The judge seeks to intimidate him: "Knowest thou not that I have power to deliver thee?" From his lips came forth the same uncompromising authority. "Thou hast no power at all," etc. He never budes, never bends, never swerves a hair's breadth.

V. Well, perhaps the torture of the cross will make him yield some measure of a compliant spirit with human wills.

Let us see. He still "speaks as one having authority," and declares himself the giver of life, with power to open the kingdom of heaven to the dying thief.

VI. The resurrection. He appears to his disciples, and to them gives a crown likewise—but one of glory. Listen to his words, as he speaks with his wonted "authority:" "All power is given unto me," etc.

1. Proof that Christ was what he professed to be. Had he been an impostor, a very different tone would have been adopted—indicating calculation, timidity, a disposition to modify his terms and change his position according to altered circumstances.

2. We learn, moreover, that the course adopted by Christ was the only consistent course. If he was what he professed himself to be his tone was the right tone. One speaking with less authority would have said: "I think," or, "I submit," or "I suggest," but he said: "I say unto you," "I command you." Is not this the only consistent tone for one who declared himself the "Lord and Master" of his disciples—who was "a leader and commander of the people?"

3. An audacious Christ should have an audacious Church. What is the Church practically? A caged lion. At first, the disciples caught the contagion of their master—so bold were they! "They spake the word of God with all boldness." "Now when they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus."

A grand devil is a more imposing object than a weak, limp, timid and paralyzed Church.—P.

The King's Highway

"Prepare ye the way of the Lord," etc. Isa. 11: 3, 4.

It has truly been said that "the whole of this prophecy belongs to the days of Messiah." John the Baptist identifies himself as the "voice in the wilderness." The imagery is taken from the custom of Eastern monarchs who when they traveled, especially through desert countries, sent out pioneers to "make the

road." John prepared the way for Christ, preaching repentance, which is the true preparation for the gospel.

I. Valleys must be leveled up. 1. The first is inattention. If we attend not to the gospel message we can neither realize its importance nor secure its benefits. 2. Apathy is a valley to be raised. There are thousands of professors of religion, who, though not inattentive, are yet so sluggish in disposition that they put forth little effort in the cause of God. Begin upon yourself. 3. Despondency also is an ugly valley. Fill up these valleys.

II. Eminences must be leveled down. 1. The mountain of pride must be reduced. How many are more zealous of what they call "respectability" than they are for the glory of God! 2. The mountains of presumption must be depressed. While we work as though everything depends upon working, we must trust as though everything depended upon trusting. 3. The hills of ingratitude must be brought low. Some are ostensibly so zealous for the conversion of sinners that they forget to thank God for the good he is bestowing.

III. The crooked places must be straightened. 1. Prejudice is a crooked way. Nothing pleases crooked prejudice. 2. Jealousy is a crooked way. How admirable was the spirit of Paul, who rejoiced that Christ was preached, no matter by whom! 3. Censoriousness is a crooked way. We should be especially careful not to impeach good men with want of zeal for God because they differ from us in judgment as to the best way to promote his work. 4. Covetousness also is a crooked way. Can the God of benevolence bless a covetous Church? The cure for covetousness is giving.

IV. The rough places must be smoothed. 1. That ugly rock of Sabbath desecration must be removed. 2. That rut of drunkenness must be filled up. The Scriptures are explicit that "no drunken man shall inherit the kingdom of God." What scandal has been brought upon churches by this sin! . Those sinks of immorality must be filled. Lying, cheating, oppression, uncleanness, every unholy thing must be removed to make plain the way of the Lord. 4. The rough places of instability must be smoothed.—F. W. M.

Christ a Rock

"And that Rock was Christ." 1 Cor. 10:4.

Christ is the chief among ten thousand. His excellences are represented by the choicest and most expressive figures which language can supply. These figures are calculated to assist our understanding, impress our memory, and to constrain our love. Hence he is called the Morning Star, Living Bread, Refiner, Light, City of Refuge. In the passage before us he is likened to a Rock.

I. A rock is distinguished for firmness and stability. Hence it is the emblem of strength; hence it is urged upon us as affording a foundation on which to build. Christ is a firm Foundation. He is a sure Foundation. The power of error, the influence of Satan, may be defied by him who rests on the Rock of Ages.

II. Rocks are mostly lofty and prominent. They lift their towering heads to the sky, and are as landmarks to the mariners and beacons to the traveler. Christ our Rock is high and

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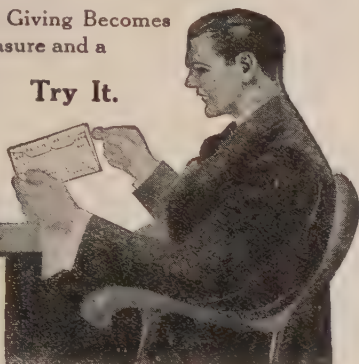
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lofty. His throne reaches above the clouds. In all things he has the pre-eminence.

III. Rocks afford an invincible citadel. We have only to instance the celebrated Rock of Gibraltar. In ancient times, cities were always built on a rock, secure from the assaults of enemies. Christ is the Citadel of his people. In him they are secure.

IV. Rocks are a retreat for the defenceless and unprotected. In Scripture the image is frequently used. Abounding in caves, fugitives found a refuge and retreat therein. The most defenceless of animals are represented as finding a hiding place. The dove makes her nest in its cliffs. The conies—a feeble folk—are there sheltered. So David found a retreat. Christ is a Retreat and Refuge for the feeblest of his people. They find in him all they need.

V. In eastern countries rocks afforded sustenance. There, as in the Alps, the bees built their combs in its cliffs. From the rocks there flow the purest streams of limpid water. So Christ is said to be the Source of all sweetness. All peace and comfort flow from him. His promises are sweeter than the honey-comb.

VI. Rocks are very durable and lasting. They cannot be removed. From one generation to another they remain. Christ is the same yesterday, today and forever. He grows not weak. He is immutable.

VIII. The summit of a rock is often a post of observation, and gives a comprehensive view of distant countries. He that ascends by faith to the top of the spiritual Rock may take a better prospect and survey of heaven than Moses could of Canaan when he stood on Pisgah. The Christian rests upon the Rock Christ and looks for that blessed hope, and he sees the King in his beauty and the land that is afar off.

How earnestly should we seek the blessings Christ affords! How securely may those rest who are built and settled thereon!—B.

The Blessedness of Childlikeness

"When Israel was a child then I loved him." Hos. 11:1.

A feeling of sadness steals over us when comparing the man with the former child-character. We say: "Then I loved him."

I. Children are remarkable for their trust. What undoubting faith in our words! What unquestioning confidence in our judgment! When explanations are asked for of things which cannot be understood by children, the answer is enough when we say: "You will know when you are older." "When" we had this child-likeness, "then" God loved us.

II. Children are remarkable for their purity. Apart from hereditary taint, how sweetly pure! Pure as the heavens ere the clouds are born. Pure as the early dew—the untrodden snow flake—the pellucid stream—the unplucked flowers. "Then" how lovely!

III. Children are remarkable for their sincerity. What open-heartedness! What frankness of speech! What absence of hypocrisy! When like this, "then" God and man love us.

IV. Children are remarkable for their simplicity. How free from vanity, and conceit, and pride, and vain glory! A beggar's hand is clasped cordially, if only clean. The servant maid and the high born lady on equal footing.

Social distinctions are paper walls. When the early church resembled this character—"the liovers were added daily" to its ranks; "then" it was lovely.

V. Children are remarkable for their contentment. No "making haste to be rich"—the penny as satisfying as a sovereign, when small wants are met. No sitting up late and rising up early to eat the bread of carefulness. But calm contentment and happy trust in parental provisions.

VI. Children are remarkable for their gladness. The blood is pure—the circulation healthy—the appetite eager—the sleep dreamless—freedom from "torment"—"perfect love casting out fear." When our souls are thus replete with health and gladness "then" God loves us.—P.

Mr. F. M. Barton,
Cleveland, Ohio.

Dear Sir:—

In your issue for July, you make some statements on page 1017 in regard to the salaries of United Presbyterian pastors on the Pacific coast, which are incorrect, owing no doubt to a lack of information on your part. If you will refer again to the "United Presbyterian 1920 year book" on page 180, you will find that the heading of the column from which you get your figures showing that the salaries of the pastors in Puget Sound Presbytery is only \$1000 a year, is "Salary by Congregation." That was the actual amount paid by each congregation to its pastor, but all the congregations in Puget Sound Presbytery except two are, or were in 1920, Home Mission Churches and these salaries were supplemented from the Home Mission funds of the church, which funds are given almost entirely by the larger and richer churches in the east. If you will write to Dr. R. A. Hutchison, Secretary of the Board of Home Missions, Publication Building, Pittsburgh, Pa., I have no doubt he will be glad to send you a copy of the annual report of the Home Mission Board, which shows the amount paid by the Board to each of the Home Mission churches of our denomination, and by the way, about 20 per cent of our congregations are so aided. I have found from my copy of the report that in 1920, the Home Mission Board paid to the pastors of Puget Sound Presbytery the sum of \$7019, which does not include the amount paid to the Second Church, Tacoma, which is an Italian Mission and is supported from another fund. Adding this amount to the amount paid by the congregations of that Presbytery, \$11,845, we find that the average salary received by the pastors of Puget Sound Presbytery was \$1715 for the year ending March 31, 1920. You say that the average salary in the denomination for 1920 was \$1555. So it does not appear that the pastors on the Pacific Coast are discriminated against by the United Presbyterian Church, as you intimate in your note on the bottom of page 1016.

Yours truly,

Roy P. Morris

(It is a joy to make this correction and to note that the United Presbyterian church pays deficits from domestic mission funds. U. P. pastors getting less than \$1500 may inform us.—F. M. B.)

QUICK SERVICE FOR BUSY PASTORS

THE PASTOR'S IDEAL FUNERAL MANUEL

This is just the book for which every pastor has been looking. It contains over 150 poetical gems, over 150 apt illustrations and over 50 excellent new funeral outlines by ministers of different denominations. Many choice compiled scripture selections. Forms of service, funeral hymn selections, etc. All neatly bound in Morocco cloth, limp, and just fits the coat-pocket. This little book stands as a testimony for itself. To see it is to keep it.

MANY NOTED MINISTERS HAVE CONTRIBUTED

Bishop John W. Hamilton, Bishop Frances William McDowell and Bishop William F. Anderson of the Methodist church; I. M. Haldeman, D. D., and William Warren Landrum, D. D., of the Baptist church; Charles W. Brewbaker, Ph. D. (General Secretary), and J. S. Kendall, D. D., of the United Brethren church; John Balcomb Shaw, D. D., LL. D., and A. B. Landrum, D. D., of the Presbyterian church; S. S. Lappin and P. H. Welshimer of the Christian Church and many other noted ministers have sent outlines for this book.

Two thousand copies have been sold in the last eight months. The third edition is now ready. Hundreds of ministers bear witness of its value. It is a gem to be used. We want you to have the privilege of examining this helpful book.

THE PASTOR'S IDEAL SERMON BOOK

We have ready for delivery the long looked for "Pastor's Ideal Sermon Book." It is a book of thirty-five helpful sermons on live subjects which have been selected from a list of over one hundred sermons that were submitted for this book by ministers of different denominations who like all busy pastors feel the need of real sermon material. These sermons are short and to the point. Each one has been selected by the author because of its value for quick service and easy adaptability. They are the cream of the ministry, good, honest, conscientious productions that answer an imperative need. They are placed in a special loose leaf book (as shown in cut) so you can add your own notes. Also from time to time additional sermons (the very best available) will be published. They will be printed on loose leaf pages and perforated, so they can be inserted into this book. The book contains the following sermons:

To Whom Shall We Go? The Seven Greatest Wonders. The Church Compared to a Vine. The Five Great Powers of Life. What Some Christians Miss. The Best Treasures. The Laborer and His Wage. The New America. The Trial of the Soul. The Books Opened. Following Jesus. Saved from Fire. The Great Appeal. Victories of the Christian Faith. God Calling for Laborers. A Little Father. Walk in the Light. The Breaking Point. Christ and the Laboring Man. The Great Question of Life. The Gospel of Jesus Christ. The Christian Race. Serving God with What We Have. Why I Ought to Go to Church. Paul's Thorn in the Flesh. Christian Heroism. Human Life a Weaving. Four Certainties of Christianity. What Kind of a Fool Am I? Be Sure Your Sin Will Find You Out. The Necessity, Means and Tests of Conversion. God's Call to Service.

FIFTEEN CHOICE SERMONS.

Supplement No. 1, Price \$1.40

The first "Supplement" contains fifteen choice sermons that have come from the very hearts of our brother ministers. To read them is to be inspired and to use them is to bring victory. The author has tried earnestly in making these selections from scores of sermons to give to his brother ministers quality instead of quantity. Every one of these fifteen sermons is a real gathered gem. These sermons are printed on loose leaf pages and perforated, so they can be used in the "Sermon Book" cover or any loose leaf book which you may have. The subjects of the sermons are as follows: "Religion in the Home," "The Tomorrows That Never Come," "The Great Lamp," "A Great Question Answered," "Called Out," "The All-Conquering Name," "The Sin of Ingratitude," "Pentecostal Power," "Falling Away," "Buying a Home," "Ashamed of Christ," "The Supreme Gift," "Preparedness," "Sightless Eyes," and "The Mountainside Multitude."

FIFTEEN EVANGELISTIC SERMONS.

Supplement No. 2, Price \$1.40

The question, "WHAT SHALL I PREACH DURING MY REVIVAL," is answered by SUPPLEMENT No. 2, (just off the press) which contains fifteen new evangelistic sermons. Some of the nation's leading evangelists have submitted sermons for this supplement. If you are contemplating a revival, or need some stirring evening sermons, these will answer your need for quick service. They are worth their weight in gold to the pastor whose time for preparing revival sermons is limited. They are printed on loose leaf pages to fit "Sermon Book" cover. The table of contents is as follows:

"A Soul Saver," "A Soul Winner's Uniform," "God's Lighthouse," "You Will Never Regret," "Far Sighted Folk," "Two Thrilling Dramas," "Castle Jesus," "Hand In Hand Together," "Christ at the Door," "Four Reasons Why I Am a Christian," "The Fool's Death," "That Idol of Your Heart," "A Trembling Man," "Christ, the Wonderful," "Four Big Words of Christ."

Hundreds of testimonials lead us to say these are the best books of their kind on the market. **YOUR MONEY BACK IF NOT MORE THAN SATISFIED.** (Is this not a fair offer?) Three thousand copies have been sold within the last twelve months on this plan. It protects both buyer and seller.

St. John Halstead, Clinton, Ind.

(Tear Off Here)
St. John Halstead, Clinton, Ind.

I am enclosing with this slip a (check or postal money order) for \$..... for which please send me the following books that I have checked below with the understanding that I am to have the privilege of 5 days' examination and if not entirely satisfied I may return them and my money will be refunded:
Pastor's Ideal Funeral Manual. Price.....\$1.75
Pastor's Ideal Sermon Book (complete, loose leaf cover and sermons) Price.....\$2.00
Supplement No. 1 (Choice Sermons) Price.....\$1.40
Supplement No. 2 (Evangelistic Sermons) Price.....\$1.40

Name

Address

State

November Expositor

"At first he seemed to carry all before him, but after the people had become accustomed to his presence and message public opinion divided concerning him. In the eleventh and twelve chapters of Matthew there are four different opinions expressed concerning his work, and probably these four attitudes are common toward Jesus today."

Matt. 11:1-6: "John the Baptist was in prison in the gloomy castle of Machaerus on the eastern shore of the Dead Sea. After he had baptized Jesus, he declared to some of his own disciples that Jesus was 'the Lamb of God' who should take away the sins of the world. There is no doubt at all but that John believed then that Jesus was the Messiah."

But he had been thrown into prison by Herod and apparently Jesus was indifferent. John had heard reports of Jesus' miracles—he had healed the sick and crippled, and even brought the dead back to life—but he had left his Herald to languish in a prison dungeon.

And that was not all. "As John's disciples brought him word from time to time of the way in which Jesus worked, he began to question whether or not he might have been mistaken in Jesus. His own message had been one of repentance, 'for the kingdom is at hand.' The King would lay his ax at the root of the tree, would come with a winnowing fan in his hand to separate the wheat from the chaff. He would be an aggressive, dynamic personality who would use force, if need be, to overcome barriers and eliminate obstructions. But as time went on, Jesus used no ax, employed no fan. On the contrary, he was kindly, friendly, helpful to all, rich and poor, Jew and Gentiles. In place of blowing away the chaff, he associated on terms of intimacy with the very people who were regarded as chaff." John was greatly perplexed. His attitude toward Jesus is one of **bewilderment**.

Jesus answers John by deeds, not words, and by directing his thought back to the words of the ancient prophet.

Christian acts and Bible words are the best answers to the bewildered seeker after God today.

Matt. 11:16-24. The men of the Galilean cities had heard John and dismissed him with a brief sneer. They listened to Jesus and passed contemptuous judgment upon him. Then they went their ways with **indifference** to both. Ministers today will tell you that the indifferent man is the hardest to reach.

Matt. 11:25-30. In Jesus' brief prayer of thanksgiving we get a glimpse of a third class, "babes"—that is in contrast to the wise and learned. Moffatt translates "the simple-minded." Not received by the wise in their own conceit, but by the earnest, candid, open-minded folks.

"This group of simple, trusting spirits provoked Christ to prayer, and with a satisfaction that is almost pathetic he pours out his grateful heart to God, thanking him for these sympathetic, understanding ones. 'I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes.' Then, as now, the keys of the kingdom belonged not to men and women of largest intellectual power, but to those of largest capacity for faith and for trust. These come from the ranks of toil and are recruited from those who are heavy laden. In their coming they found rest to their own souls, and the Master found refreshment in sympathetic fellowship with them."

This group is more positive in their relation to the truth. They are neither bewildered nor indifferent. These are characterized by **acceptance**.

Matt. 12: 1, 2, 9-14, 22-24. A sermon which causes perplexity in some minds and meets with indifference from others, is received with delight by a third group, while from a fourth band come bitter criticism and opposition.

The Pharisees begin with criticism of the act of the disciples, with an implied condemnation of the master who allowed the deed. Then they attempt to lay a trap for him, seeking an accusation against him. From **criticism** they have passed to active **opposition**. A man in this state of mind has his foot upon an inclined

plane, and so the Pharisees swiftly slip down into deep-seated **hatred** and **malice**. They cry, "This man is not from Jehovah but from Satan!" An accusation which admits Jesus' power, but betrays impotent rage. Towards a man, we would call it slander; towards Jesus, it is blasphemy.

The question raised in our minds is, To which of the four classes do we each belong?

SERMON TOPICS

Dr. Philip L. Frick, pastor of the First Methodist Episcopal Church of Schnectady, N. Y., evidently utilized his vacation in a series of "Seaside Messages." His subjects were:

"The Shipbuilders."

"The Wreck of the Polias."

"Monhegan Lighthouse."

"High Tide and the Full Moon."

The Rev. Luther K. Hannum, B. A., pastor of the First Methodist Episcopal Church at Jefferson, N. Y., gave a series of sermons based upon the idea of food:

The Food of the Christian Life. John 6:57.

The Food Christ Lived on. John 4:34.

The Food Christ Gave Us John 6:51-53.

TREASON OF THE HIGH-CLASS TOPER

A great deal is said about the effect of prohibition in making drinkers out of formerly sober people. The charge is undoubtedly true, though not in the sense it is usually made. Whereas the saloon degraded the masses of the people, the bootlegger and the blind pig are now degrading what formerly were called the "upper classes." This is to say, the fact that the law says "No," combined with the fact that the high price of liquor has placed it in the luxury class, has had the effect of thrusting it upon the attention of society who formerly did not succumb to the lure of the open bar.

The general public, on reading or hearing the term "blind pig," pictures an outhouse or a barn where liquor is dispensed illegally. What would the general public say if it were shown that a best vault in the biggest bank downtown is also a "blind pig" for the convenience of some customers, and that the most immaculate club is a place where you can go in with your money and come out with your neatly wrapped parcel?

At a banquet of very high-grade business men recently, a speaker of national reputation turned on his heel and left the banquet room immediately after being introduced as the orator of the evening. In quiet words that fairly bit in like teeth of steel he said he would not remain longer in a room with men whose chief source of amusement had been to sneer at the Constitution of the United States. He left a dumbfounded crowd behind him. Most were properly rebuked. They had simply followed along the line of what was "going," and liquor jokes, and contemptuous reference to the constitutional amendment were all that was "going."

It is mighty low-grade stuff. It is as "red" as any political "Red" can be. Moreover, this niff-naffing is purely paid press-agenting for the lowest, loosest kind of business that ever disgraced any country.

We used to fear for the alcoholized workingmen. Now it is the business man whose mind is being given to alcoholized humor and who is becoming acquainted with surreptitious alcoholic drinks.

You man down-town behind that desk—brace up! You are slipping! You're becoming boozey! They're using you for their own ends. And it does not look well for an American business man to boost the boot-leggers' game.—Henry Ford's Dearborn Independent.

* * *

According to the New York Sun, the Downtown Hospital Association estimates that since prohibition went into effect, ambulance calls in New York city have fallen off 30,000 a year. The estimate is based on the annual average of 110,000 emergency calls registered by the Board of Ambulance Service; the past few years one in every twenty serious accidents in the city occurs below Chambers street, principally at bridge entrances.—The Continent.

NOVEMBER

Suggested readings for Sunday morning and evening services beginning at verse indicated and reading as far as desired.

Phil. 3:17.	Matt. 22:15
Col. 1:3	Matt. 9:18
Jer. 23:5	John 6:5
Rom. 13:8	Matt. 21:1

* * *

DAILY BIBLE READINGS—THROUGH THE BIBLE IN A YEAR—NOVEMBER

Expositor Bible Reader's Calendar

1. Ex. 21-23:9. Matt. 22:15-46.
2. Ex. 23:10-24. Matt. 23.
3. Ex. 25-26. Matt. 24:1-28.
4. Ex. 26:31-28:14. Matt. 24:29-51.
5. Ex. 28:15-29:37. Matt. 25:1-30.
6. Ex. 29:38-30:38. Matt. 25:31-46.
7. Ex. 31-32. Matt. 26:1-30.
8. Ex. 33-34. Matt. 26:31-56.
9. Ex. 35-36. Matt. 26:57-75.
10. Ex. 37-38. Matt. 27:1-26.
11. Ex. 39-40. Matt. 27:27-44.
12. Lev. 1-2. Matt. 27:45-66.
13. Lev. 3-3-4:26. Matt. 28.
14. Lev. 4:27-6:7. Acts 1.
15. Lev. 6:8-7:38. Acts 2:1-21.
16. Lev. 8-9. Acts 2:22-47.
17. Lev. 10-11. Acts 3.
18. Lev. 12-13. Acts 4:1-31.
19. Lev. 14. Acts 4:32-5:11.
20. Lev. 15-16. Acts 5:12-42.
21. Lev. 17-20. Acts 6.
22. Lev. 21-22. Acts 7:1-29.
23. Lev. 23. Acts 7:30-8:4.
24. Lev. 24-25. Acts 8:5-40.
25. Lev. 26-27. Acts 9:1-31.
26. Num. 1-2. Acts 9:32-43.
27. Num. 3-4. Acts 10:1-23.
28. Num. 5-6. Acts 10:24-48.
29. Num. 7, 8. Acts 11:1-18.
30. Num. 9-11:3. Acts 11:19-30.

* * *

BIBLE STORY FOR EVERY DAY—NOVEMBER

Story of Isaac

1. Gen. 23:1-20. Buying a Tomb.
2. Gen. 24:1-9. Making a Promise.
3. Gen. 24:10-27. Finding Rebekah.
4. Gen. 24:28-60. The Servant's Story.
5. Gen. 24:61-67. Rebekah Meeting Isaac.
6. Gen. 41:1-13. Pharaoh's Dream.
7. Gen. 26:1-5. Jehovah's Promise.
8. Gen. 26:12-33. Digging Wells.
9. Gen. 27:1-17. Rebekah's Scheme.
10. Gen. 27:18-29. The Blessing.
11. Gen. 27:30-45. Esau's Grief.
12. Gen. 27:46-28:9. Sent Away.

Story of Jacob

13. Gen. 28:10-22. At Bethel.
14. Gen. 29:1-20. Meeting Rachel.

15. Gen. 30:22-30. Homesick.
16. Gen. 31:17-34. The Stolen Images.
17. Gen. 31:36-55. A Covenant.
18. Gen. 32:1-32. Fear and Prayer.
19. Gen. 33:1-16. A Happy Meeting.
20. Gen. 35:1-15. An Altar and a Blessing.
21. Gen. 35:27-29. Death of Isaac.

Story of Joseph

22. Gen. 37:1-11. Dreams.
23. Gen. 37:12-22. Conspiracy.
24. Gen. 37:23-36. Sold as a Slave.
25. Gen. 39:1-23. In Potiphar's House.
26. Gen. 40:4-11. Two Dreams.
27. Gen. 40:12-23. Interpretation.
28. Gen. 41:14-36. Joseph's Interpretation.
29. Gen. 41:37-57. Joseph, Ruler of Egypt.
30. Gen. 42:1-25. Coming to Buy Grain.

HOW TO READ THE BEST BOOK

Read with a desire to get some spiritual help. Study it, don't skim. Most Bible treasures lie under the surface.

Use Bible "helps." An essential two are a moderate-priced Bible Dictionary and a concordance.

Read the Bible through in course. Probably the best way is to take two years or more to it, reading about a chapter a day.

Do your Bible reading with prayer—before reading, after reading and (without consciously wording your prayers, perhaps) while you are reading.

Memorize verses. One by one, or two or three or more at a time. What you learn in this way will seem mightily valuable when a few years have passed.

Underline the verses that most appeal to you. Occasionally glance over a Bible book or group of books and refresh your mind with the under-scored verses.

Ask about the Bible. When you run across matters you don't quite understand, ask some one who is likely to know; most people are glad to answer questions.

Keep a notebook, either separately or in form of blank pages in your Bible. Many a spiritual thought you get today will be valued ten years from now—if you have preserved it.

Read with a firm determination to get some spiritual help each time you read it.

Read it daily. Once a week comes too seldom to maintain continuity of interest.

Put your Bible to work. When you find a command or a promise or a suggestion that you think will work in your own life, set it to work—at once; and keep it at it day after day.

Read with system. Hit-and-miss reading may hit—or may miss. Be as systematic as you are



about eating; soup after desert may taste good but it is not considered the best place for it.

In reading the Bible as a whole, suppose you start with John's gospel, then read the remainder of the New Testament, then read Matthew and Mark, then the Old Testament and, in conclusion, the gospel of Luke.

Read the Bible when you have time—and get the time. A hurried ten minutes is of less value than a leisurely five minutes. And if you want to, you can find the time—usually the same fifteen minutes every day.

Read the Bible with judgment. There is no magic about Bible verses; some of them have less value for our needs than others.

Read by sections, chapters or larger divisions. It is dangerous to form spiritual judgments on isolated verses.—The Continent.

"HOW NOT TO READ THE BIBLE"

One way "not to" is to open the Bible blindly and read whatever you find on that page. You might as well do as the American soldier in France did. He went into a French restaurant, picked up the French menu, put his finger on the first line he happened to strike, and ordered: "Give me that." He got a bottle of pepper sauce. It was very good for its purpose, but not very nourishing!

REACHING 2,000,000 WITH BIBLE TEXTS

The Back-to-the-Bible Bureau, 222 West Fourth St., Cincinnati, O., is endeavoring to secure the co-operation of editors and publishers in an effort to reach the masses of the American nation daily with a passage of Scripture.

The cure for the turmoil and social unrest—for profiteering, strikes, the spread of Bolshevism, and kindred evils which torment the world today—is found largely in the practical application of the principles taught in the Word of God.

The work of the Bureau is entirely free from commercialism, is non-sectarian, and wholly a work of love to establish a great **Newspaper Pulpit**, which will leaven the thought of the people, by means of the publication day by day of the most uplifting Bible truths taken from the Scriptures. The expense of the Bureau is borne entirely by voluntary contributions.

Brief Scriptural selections sufficient to last a daily newspaper for one year without repeating will, upon application, be furnished free to any publication in the United States that will make insertions without charge.

More than 400 papers, representing millions of readers, have already asked for this service, and are publishing a daily Bible text at the head of the editorial columns.

A circular coming from this Back-to-the-Bible Bureau gives a list of 104 papers which in one month requested Bible selections in mat form. Among them we note the Marion, O. Star, President Harding's newspaper. This list embraces papers all over the country, from New York to California, from Minnesota to Texas.—the Pacific coast, the South, the Middle West, the East.

The circular adds:

"Each of the above papers was furnished with 100 Bible selections in mat form at a total cost of \$118.56. According to Ayers' Newspaper Directory, the combined circulation of these 104 papers is 1,705,731. On the basis of one reader for each copy of paper printed (the best authorities make the average of readers greater), the Bureau was able to give a Bible selection to this group of 1,705,733 readers at a daily cost of \$1.13, or an average of 14,387 readers for one cent. Can you imagine how you could make a better investment than in giving an uplifting Bible truth to a congregation of over 14,000 persons for a cent? And yet, even at that rate, it would require about \$75.00 a day or over \$25,000 to give the service daily for one year to our population of 105,633,108."

One New York editor writes:

Will give the Texts front page, top of column. It is time something like this took place. The devil carries pages every day. We will at least give inches to God.

Another says:

Will use Texts in double column display at head of editorial column.

An editorial in the Western Christian Advocate says:

One of the best results already achieved is the marked toning up of the editorial policies of some of the papers using the service. This is not true of all, for not a few already have maintained high standards. One editor was frank enough to write, "With a Bible verse at the masthead of my editorial section, I feel that I must make all the editorials agree in a like spirit." Another editor, rejecting the Bible service, said, "I don't mix my religion and my business," and his paper certainly proves it. For instance, this particular journal stands for the wets day and night. It cannot be doubted that a Bible verse carried regularly in a daily paper exerts a profound, if silent, influence on both the editorial and news policies.

The so-called secular press deserves a high degree of praise for the almost uniform courtesies extended to this Bible service. Unless one can have the chance of reading many of the letters received by the bureau, it would be hard to believe the eagerness and appreciation shown by these men for the offered help to their papers. They are earnest community uplifters, and the church would do well to recognize this fact. Just to show the value of the space contributed, it is figured that for every dollar expended by the bureau on all expenses, the daily papers are now furnishing \$160 worth of advertising space computed at minimum reading-matter rates. The Western Christian Advocate wishes to commend this aid to Christian welfare, and to recommend the **Back-to-the-Bible Bureau** to the cordial support of all Christian people.

THE BIBLICAL ENCYCLOPEDIA

When you have examined the fourfold treatment of the text, and examined the same treatment of the reference texts in the margin, then turn to the indexes 1 and 2 in the volume you are using, look up the subjects of the heads of your sermon, and you will, in most cases, find in the one volume all the illustrative matter you can use. But if what you find is not entirely appropriate (no man with the "Biblical Encyclopedia" need distort or strain to illustrate a point) then carry the same research into the other four volumes. This will result in more illustrative or illuminative matter on a subject and its different phases than you can find in any two or three works. Suppose your subject was Contentment. You examine comment on page 349, Vol. II, Job 20:22. After examining the paragraphs on 21:23, you would turn to Eccl. 5:13, 14, page 22, Vol. III, and examine comment, and also illustrative matter. "Anxieties of Rich," thence to Jer. 17:11 on page 245, Vol. III. Then turn to Index 1 of Vol. II and under "Content" and "Contentment" you find nine references in that volume and "Riches" furnishes 19 references. Index 2 of the same volume under "Contentment," "Riches and Rich" furnishes fifteen references to most excellent illustrations. Thus in one volume alone you have forty-three references. This would amount to some twenty pages or enough to preach two sermons on the subject if you used no other words or thoughts than those in the "Biblical Encyclopedia." Certainly we expect no one to do this, we simply mention this as an illustration of our statement that it is a homiletic gold mine and more productive of suggestive thoughts and information than any four Biblical works you can purchase. Send postal for full description and easy payment plan to F. M. Barton Co., Cleveland, O.



Are You Sure—

that no accident or illness is in store for you during the days ahead?

that next week—next month—next year will find you with health unimpaired?

that if protracted disability should be your lot, you would be prepared for the losses and heavy expense which would result?

❏ Would it not be worth a few cents a day to have the resources of a great, dependable, mutual organization behind you in case of such disability?

❏ If you are in good health, *Right Now* is the time to secure protection. When you *need* protection it will be *too late*.

On request by postcard or letter we will gladly send information. Please state present position.

The Ministers Casualty Union

490 Auditorium Building

Minneapolis, Minn.

There is only one *original* disability benefit association for clergymen: the M. C. U., incorporated 1900.

DISARMAMENT

A CONVOCATION IN BEHALF OF LIMITATION ARMAMENT

We need God. We need divine wisdom. We must pray.

The National Reform Association most earnestly and respectfully urges its members and all other Christian citizens to concentrate their thoughts and efforts upon the successful issue of the International Conference on Armament which is to assemble in Washington, D. C., November 11 of this year.

Profoundly conscious of the fact that no conference of the nations can succeed without the presence and direct aid of Almighty God, nor any agreement hold the heart and allegiance of the races, unless based upon the principles of the Prince of Peace; we feel justified in calling together the Christian forces of America to meet in Washington, D. C., October 30 to November 2, 1921, for united prayer and deliberation, to the end that the blessing of God may rest upon President Harding and all associated with him at the council table; that the spirit of God may brood over every session of the assembly, directing its deliberations and at the same time over our own and all other lands—that the thoughts of the world may be centered upon the ideal of human brotherhood and universal peace.

Having the hearty co-operation of the Christian people of all lands in holding three World Christian Citizenship conferences, we feel encouraged to extend to you personally and through you to all the organizations with which you are connected, a most cordial invitation to attend every session possible and participate in all the activities of the convocation.

We feel assured that you will appreciate and enjoy the association and fellowship of the choice spirits who will be present on this momentous occasion. A remarkable program has been prepared, with a personnel including a former most eminent member of the cabinet, present and former members of congress, presidents of colleges and universities, officers and workers of the great Christian organizations, leaders of the Christian churches and many others of national and international prominence. We will greatly appreciate the inspiration of your presence.

Prayer is the only hope. The safety of the nations reposes in the hand of God. The doctrine of human welfare by reeking tube and iron shard crumbled on the battle fronts of the world where millions of lives and billions of dollars were sunk in uselessness. The Prince of Peace alone can bring peace.

We must pray. Civilization hangs in the balance. Think of what it would mean if the International conference should fail—the strengthened suspicions, the deepened hatreds, the panics of fear which would seize the nations, the awful plunge into campaigns of unlimited armament, the ensuing savagery, the stupendous increase of tax burdens, and the delay in the coming of the Kingdom of God.

The crisis is upon us. We must pray. The proposed Convocation represents the heart cry of all lands and the race sob of all peoples.

The truth of this was marvelously demonstrated during the Third World Christian Citizenship conference which met in Pittsburgh, Pennsylvania, in November of 1919, under the direction of the National Reform association, when the utterances in behalf of world peace presented by one hundred and eight speakers, representing forty-two nations, were greeted by wave upon wave of exalted enthusiasm and the unanimous decisions of the great conclave.

The message was carried by public press and international delegates to the ends of the earth and is now coming back in a mighty demand for united Christian action, made possible in the Convocation to which we now have the honor of inviting you.

From the international personnel in the United States made available to us through the world conferences, we have selected as speakers some of the most notable figures of the Christian platform. The most commodious halls in Washington have been engaged for the meetings. The official program will be mailed to you later.

You belong to this Convocation. It will be one of the events of history.

The representatives of the congregation and various departments of the church as well as patriotic organizations belong to this Convocation. You will contribute a highly valuable service by arranging for their appointment. In years to come, the annals of these organizations will record with pride the fact that the voices of their men and women mingled in the councils of this epoch-making event, and swelled the prayer to God for his peace to descend upon a stricken world.

You belong to the Convocation. Please do not fail to write to Miss Laura R. Church, legislative secretary of the National Reform association, 634 Munsey Building, Washington, D. C., stating the kind and cost of reservation you desire to have secured for you.

In order that both the Convocation and the International Conference may be backed by nation-wide prayer—all pastors, officers and heads of church departments are requested to make all sermons, worship and services of Sabbath, October 30, 1921, center and focalize on the great need and this providential opportunity for world peace.

The National Reform Association, Thomas D. Edgar, President; John C. Nicholas, Secretary; James S. Martin, General Superintendent.

For further information, address the National Reform Association, Publication Building, Pittsburgh, Pennsylvania, U. S. A.

Disarmament

"Put up the sword!" The voice of Christ once more

Speaks, in the pauses of the cannon's roar,
O'er fields of corn by fiery sickles reaped
And left dry ashes; over trenches heaped
With nameless dead; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a growing diapason runs
From tortured brothers, husbands, lovers, sons
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
Oh, men and brothers! let that voice be heard!

War fails, try peace; put up the useless sword!

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,

And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forest shook.
"Oh, son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate!"
The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,
In pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence
shrank

Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Circling above him sweetly sang the bird:
"Hate hath no harm for love," so rang the song:
"And peace unweaponed conquers every wrong."
—John G. Whittier.

THE ARSENAL AT SPRINGFIELD

This is the Arsenal. From floor to ceiling,
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,

When the death-angel touches those swift keys!

What loud lament and dismal Miserere
Will mingle with their awful symphonies!

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,

And jarrest the celestial harmonies?

Were half the power, that fills the world with terror,

Were half the wealth, bestowed on camps and courts,

(Continued on page 226)

When You Begin To Think of Christmas

Think of “WHITE GIFTS FOR THE KING”

The Ideal Giving Christmas Service

“White Gifts for the King” has as its central thought three gifts—Self, Service, Substance—that stimulate and inspire an unselfish spirit of giving. The service conveys an atmosphere of prayer and close communion that all Christian people love and revere. It is entirely appropriate for Christmas because it is entirely Christ-like.

A SERVICE THAT ALL ENJOY

“The large audience sat in rapt attention as I have seldom seen. The outcome brought me more joy than any service with which I have ever had to do. Oldest members said they never saw its like in the history of the church; outsiders and even church workers said they were wonderfully impressed. We secured what we went after, a reverent, sacred and worshipful observance of Christmas. Nor is this all. The individual pledges of ‘service’ and ‘selves’ seen only by the pastor, have been kept throughout the year by many. The Sunday School did not miss its noisy, rollicking, unchurchly Christmas. The demand is universal for a ‘White Gifts for the King’ service this year.”

THAT DRAWS NUMBERS

“We had a wonderful ‘White Gifts for the King’ service. Our church had about 1200 packed in, and they told me about 500 were turned away after the doors were closed.”

THAT TEACHES THE JOY OF GIVING

“Above all, five boys and young men dedicated themselves to Christ, four by confession of faith.”

“... And when it was found we had given over \$1,000—we who had been wont to give casually and lightly—the ‘great joy’ of Christmas shone in every face, and the peace of Christ sank into our hearts. . . . We had learned the gladness of giving, in the best Christmas we ever had.”

THAT STRENGTHENS THE CHURCH

“The effects of this service upon the church, the Sunday School and the community have far surpassed our expectations. Five years ago we took the initiative—and today 75 per cent of the seventeen churches in our city have instituted this service. In our own church and school it has produced excellent results. It has deepened the spiritual life; it has created a profound sense of reverence; it has stimulated interest in every department of our church and school; it has increased our offerings for missions and benevolences many fold. Above all, it has given to the Sunday School and church proper conception of the birthday of our Lord.”

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This is the new book containing all the material obtainable referring to “White Gifts for the King.” It is a compilation of Mrs. Curtiss’ new revised book, all the services published and illustrations of the envelope and suggestion blank. This book will give you all the help you need to intelligently order supplies for a “White Gifts for the King” Christmas.

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Given to redeem the human mind from error,
There were no need of arsenals or forts.

The warrior's name would be a name abhorred,
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear for evermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then
cease,
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say,
"Peace!"

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the
skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—Henry W. Longfellow.

THE CHILDREN OF THE SPINALUNGA

(Re-written from the story by William Canton in "A Child's Book of Saints," published by E. P. Dutton & Co., N. Y.)

The little Italian town of Spinalunga was built upon a steep ridge of rock, along which the crowded houses, with their red roofs and white gables, were piled up one above another, while the streets were narrow staircases, climbing up between the houses to the blue sky. On the top was a broad flat space and there the Cathedral stood, with an open square in front of it which was the only place for the children to play. Round about the other three sides of the square were the houses of the Syndic and other wealthy citizens. This had been the children's playground as long as any one could remember, but now the Syndic was a grim, childless old man, plagued with the gout which made him so cross that he could not endure the joyous cries of the children at play. So he gave orders that the square should no longer be used as a playground. Then the children had only the narrow, steep rocky alleys on which to play, or else they must go outside the walls of the town into the open fields.

The youngsters would have been glad to get out among the trees and flowers of the country, but these were wild and dangerous time, and at any moment a troop of Free-lances from Pisa might sweep down and carry them off into captivity. So there were grumbling and discontent in the town.

When the blessed Frate Agnolo heard what had taken place, he left the Cathedral and expostulated with the Syndic, and so prevailed on him that he gave orders that the children might come back to the square to play. And the Syndic and the Frate stood on the steps of the Cathedral and watched the little people come laughing and shouting, racing and dancing into the square, like the swallows gathering for flight in the autumn. And back of the Frate and the Syndic, in a niche over the great west entrance, stood the statue of the Madonna with the Babe in her arms, looking out over the square.

"Look!" suddenly cried the Frate, "see who shares the children's frolics." As he spoke, the eyes of the Syndic were opened, and he saw with each little child a white-winged angel. And the angels laughed and played with the children. As the astonished Syndic gazed, he heard a joyous laugh behind him. Turning, he saw the marble Babe in his mother's arms laughing and clapping his hands in delight.

Did the Syndic truly see this? He was certain he did—for a moment. Yet in that same moment he knew that the divine Babe was once more a babe of stone, with sweet grave face and unconscious eyes; and when the Syndic turned back to watch the children, the angels were no longer visible.

"It is not always given to our sinful eyes to see them," said Brother Agnolo, "but whether we see them or not, always they are there."

In the autumn of that same year the fierce captain of the Free-lances appeared before the gates of Spinalunga, and bade the guard open in the name of Pisa. Behind him were eight hundred horsemen and two thousand men-at-

arms. "We are from Pisa," said the captain; "Florence is against us; this castello we must hold for our safety. If with your good-will, well and good."

"We are bound by loyalty to Florence," replied the Syndic briefly.

"The sword cuts all bonds," said the Free-lance. "But we would avoid strife. All we ask is a pledge that in the hour of need you will not join Florence against us. Let twenty of your children ride back with us to Pisa. They will answer for your fidelity. They will be well cared for in Pisa."

"Our children!" angrily cried the Syndic, "are we slaves that we must needs send you our little ones?"

Then began a siege of the hill-town. When they told Frate Agnolo of the demand of the Free-lance captain, he smiled and said, "Be of good cheer, God and his angels have us in their keeping." He went back to the Cathedral and spent long time in prayer.

One sunset a man-at-arms went out the gates with a white flag and gave this message to the Free-lance captain: "Tomorrow morning all the children of Spinalunga will be sent forth the gate. Come and choose twenty as hostages."

The Free-lances caroused long and loud round their campfires that night. In the hill-town the children slept soundly while men and women prayed with white, set faces,

At sunrise the next morning the bells of the Cathedral began to ring. The heavy gates of the walls were thrown open, and the children trooped out laughing and gay, for they had been told this was to be a great holiday. They drew up in long lines and, singing a hymn, marched down to the camp of the besiegers. The Frate Agnolo led the hymn and the way, holding a simple wooden cross high above his head.

Hundreds of women, weeping silently, watched the procession from the top of the walls. But suddenly they held their breath, for they saw that behind each child was an angel with a fiery spear.

Then as the throng of singing children and shining angels swept down upon the Free-lancers, a wild cry of panic rose from the camp. The eight hundred horsemen turned in dismay, and plunged through the ranks of the men-at-arms, who fled in terror and confusion.

So the little town was saved by the children and their angels.

PRAYER FOR DISARMAMENT

The Federal Council of the Churches of Christ in America issue a call for a Week of Prayer preceding the meeting in Washington of the Conference on Disarmament.

Suggested topics are given for prayer and conference daily from Sunday, Nov. 6, to Friday, Nov. 11, as follows:

1. The Vision of a Warless World. Isa. 2:2-4; Isa. 9:6, 7; Zech. 9:9, 10.
2. The Staggering Burdens of a Warring World. Joel 3:9-13; 2:1-6.
3. Causes of the Big Armaments of the Warring World. James 3:13-4:3.
4. Problems before the Conference on the Limitation of Armament. Prov. 1:1-3, 7-9, 24-31; 6:16-19; 15:1-4.
5. The Distinctive Contribution of the Church in Establishing a Warless World. Micah 6:6-8; Matt. 5:38-48.
6. The Great Decision to Achieve a Warless World. Josh. 24:14, 15; Matt. 4:1-11.

There was never a time in the world's history when there were so many men and women working heartily and sincerely to make the world a decent, just, comfortable and intelligent place to live in.—The Outlook.

It is announced that John D. Rockefeller, Jr., has given \$60,000 toward the expenses of an expedition headed by Professor J. H. Breasted, of the University of Chicago, which is to make excavations on the ancient battlefield of Armageddon in Palestine.—Watchman-Examiner.

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I can truthfully say that these studies have been a delight and a blessing to me, revealing anew the depth and harmony of the inspired Word of God.—A Missouri pastor.

I am receiving a great deal of good from the Synthetic Bible study. I am giving it in outline to my people at our evening services with a marked increase in attendance.—A Michigan pastor.

SCOFIELD COURSE

I want to bear testimony to the blessing the course in Synthetic Study has been to me. In all my nine years in the ministry I have not had such help and inspiration from anything. I believe that in the study of the Old Testament alone I have found enough NEW material for sermon and Bible class work to last me five years.—A Nebraska pastor.

Rev. C. I. Scofield, D. D., author of the Scofield Course wrote, "I am convinced that the correspondence method of Bible study is not merely a fairly good substitute for oral instruction in the Scriptures, but is enormously better than any oral teaching can possibly be. No one will understand me to undervalue oral teaching of the Bible. It has certain evident advantages. But no student can possibly give to the Bible, its form, content and spiritual message, as close a study in oral class work as he must give under the correspondence method, if he is to successfully pass the examinations.

"More than 2,000 ministers took the study with me. Perhaps the most common testimony as to their progress was an increased facility and joy in preaching. For no man will ever live long enough to preach half of the vital, gripping sermons in the Bible."

I look upon the Scofield Course as the best correspondence course I have ever seen.—Superintendent of a Bible Institute.

In all my thirty-three years in the ministry I have never enjoyed any study as I have this.—A North Dakota pastor.

This course, taken in ten months without interfering with my regular pastoral duties, has proved of incalculable value to me. I expected much, I received far more. I most heartily recommend it to busy ministers and laymen.—A Texas pastor.

BIBLE DOCTRINE COURSE

I enjoy the work very much and am getting more out of it than any Bible study I ever pursued, not excepting my work in college.—An Ohio pastor.

It is a wonderful help and I thank God from the bottom of my heart. It is beneficial to me and therefore must be to those who listen to me.—A Canadian pastor.

I have been more than pleased with the Bible study. It has been full of prayer meeting topics and sermon material. I highly recommend it to all who have not taken it.—An Oklahoma pastor.

A month ago I appeared before the Baptist council and was ordained. My examination lasted more than three hours but I came through with flying colors. I used statements from the Doctrine course in my whole argument.—A Pennsylvania evangelist.

I was not able to take a theological course at a seminary but when I was ordained I passed a rigid examination in which I based my answers upon knowledge obtained largely through the course in Doctrine.—An Iowa pastor.

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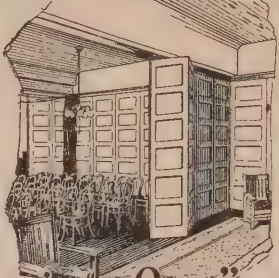
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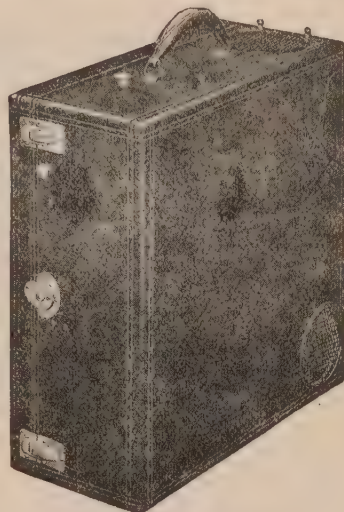
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Religious Review of Reviews

NEWS

The number of convictions for drunkenness in England and Wales during 1920 was 65 per cent. more than in 1919. In the United States arrests for drunkenness in the same two years decreased 60 per cent.—The Baptist.

The American Bible Society reports a net loss of \$35,000 last year, because the price of Bibles was not increased in proportion to the cost of labor and material. The society since its organization has issued 140,000,000 copies of the Bible. The output of the British and Foreign Bible Society for its last year was 8,655,781 books, an increase over the previous year. Portions were published in ten new languages—one every five weeks—raising the total in this one society's table of languages to 538.—The Baptist.

As a memorial to the Canadians who fell in the Great War it is proposed to rebuild the church nearest to Vimy Ridge. It is to be known as the Canadian Vimy Memorial Church, and is to be used by the Reformed (Huguenot) Church of France for its social and religious activities, and also for special services in English for those visiting the battlefields.—Record of Christian Work.

A well known statistician estimates that during the twelve months ending September 1, 1920, labor troubles cost employees \$250,000,000 in wages, and employers \$25,000,000 in profits. While both were heavy losers, the general public, by far the more numerous class, was by far the greatest sufferer of all.—The Presbyterian.

The Administrative Committee of the Federal Council of the Churches of Christ in America suggest that Sunday, November 6, 1921, be observed by the churches as a special day of prayer, self-examination and supplication for the guidance and blessing of God on the International Conference on Limitation of Armaments.

It is estimated that in one year Alaska yielded almost one thousand per cent. of its purchase price. Although it has produced wealth from natural resources to the value of \$1,000,000,000, Alaskans say that "as yet the surface of the country has hardly been scratched." In spite of these vast natural resources, the population of Alaska, according to the census bureau, decreased between 1910 and 1920 from 36,400 whites to only 27,883.—Watchman-Examiner.

Ninety per cent. of the total number of cadets at the United States Military Academy, West Point, are members of some church. This record is said to be higher than that of any other non-sectarian institution in the country. It is also a higher rate of church membership than is found at Annapolis. Among the denominations the Protestant Episcopal church claims the largest number of cadets, the Roman Catholic and Methodist tying for the second place, with the Presbyterian denomination third.—The Baptist.

A questionnaire recently sent to commanding generals in the army asked the question, "Does the presence of women as hostesses in army camps contribute to the military efficiency of the army?" The answers have been invariably "Yes."—Record of Christian Work.

Not many decades ago Hawaii was worth nothing for commerce. It now purchases six million dollars of merchandise per annum and exports twice that value. This represents its American trade only. Sixty years back the people were the lowest of the low—cannibals.

Today Hawaii is more Christian than New England. Over sixty per cent. of the entire population may be found any Sunday in the native churches. There is scarcely a native who can not read and write. The ratio of attendance upon the public schools is larger than that in Illinois. All this is the result of missionary effort. This one instance should suffice to convince all doubters of the possibility of reclaiming whole races within the limits of a single generation from the lowest depths of heathen darkness and degradation to heights of Christian intelligence and virtue.—Sermon Illustrator.

Senator Thomas Sterling, of South Dakota, is a conspicuous illustration of fidelity to Congressional responsibilities. He had his ticket and passports all ready for crossing the ocean in order to attend a peace session of the Inter-parliamentary Union at Stockholm, when he learned that anti-liquor legislation, of which he has been a champion, might be imperiled by his absence. "The other fellows can look after peace," said he, "I am going to stay here and fight."—Congregationalist.

A letter to the Federal Council from the president of the Union Christian college in Seoul, Korea, says: While reports of torture are not as common as heretofore, there is evidence that it is still being used in preliminary examinations. In March last, the congregation of a church near the Italian consulate in Seoul were arrested because a man in prayer-meeting was alleged to have prayed for unlawful things. All were released but three men. One of these was later released and he reported to the missionary in charge of his church, showing marks of torture on his body. This missionary took this man up to the office of the chief of police in the Government General, let the officials there see the case themselves, with the result that the man was recalled twice to the suburban police station for re-examination, and later a policeman called at his home and apologized and left a 10-yen bill as a peace offering. The other two men were not tortured apparently. At Pyongyang and Chulwon cases of torture are also reported. The authorities will no doubt, take cognizance of these cases and continue the good work of weeding out the undesirable elements in the police who do not yet seem to have grasped the spirit of the new administration.

The willingness of the pulpit to speak out on moral issues is not often challenged in the courts, but in Paris the thing has been done. A disreputable dance hall was conducted near a certain church and the music and drunkenness of the guests was becoming notorious. At last the priest of the church declared in his sermon that he would not perform the wedding ceremonies for those people who were to hold their wedding feast in the hall and he furthermore warned his people against patronizing the place. The proprietor brought suit against him, one of the lower courts and won his case, but it was appealed to a higher court and this court ruled that the priest's words from the pulpit are privileged and subject to the order of a court except that of the church. The victor, though it involves a rather unusual situation, is a notable one and has a real significance in France.—Northwestern Christian Advocate.

Indians Are Refused Water for Crops

Failure of the federal government to keep agreement with a small group of Pima Indians in southern Arizona regarding water for the lands makes disruption of the community imminent, and the faith of the Christian Indians in the white man is close to the breaking point. The Salt River Pimas were allotted lands, severally about ten years ago, with a promise of five acres of irrigable land and assured water rights, five acres of irrigable land and possi-

(Continued on page 232)

LIFE OF PAUL

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water rights; and ten acres or more of upland for grazing purposes. These allotments were accepted by 744 Indians, but they have been receiving hardly half enough to fulfill the promise the government made to them. It would be possible for water from the Roosevelt dam, fifty miles or so above them, to be directed to the Indian holdings, but no attempt in this direction has been made. In spite of the great lack of water, this little band of Indians two years ago produced 59,000 bushels of wheat, 4,500 bushels of beans, 250 bales of cotton and 3,000 tons of alfalfa, which was worth at the then prevailing prices more than \$1,000,000. The agent estimates that with half as much more water, which would still be less than the amount promised, their crops could be doubled. During the war these Indians were loyal to the country and sent their sons of France, some of whom there lost their lives. During the war they speeded up production, for the full amount of water they needed was given them then by the authorities that control the sources of supply, but now greed, indifference or governmental red tape, or all three combined, have resulted in water being denied them. The Indians feel keenly the irony of the situation for the water supply for the city of Phoenix, fifteen miles away, is obtained on their reservation, the pipe line running past their homes in plain view. Thus, while they suffer for a supply of pure water for household purposes, they see it taken from them for others' use.

One of the faithful missionaries working among these Indians is Dr. C. M. Ellis, of Scottsdale, Arizona, who sees the danger of his life work being destroyed and of the Indians losing faith in the white men. Worn by his years of labor and stricken by illness, he is working and pleading that somehow the tangle of red tape that winds about all the governmental dealings with the Indians may be severed speedily and the crops of this autumn's planting be saved by the waters of the great irrigation projects in that district. The bureau of Indian affairs is trying to obtain relief, and there was an item in the Indian appropriation bill for 1920 for the purchase of additional water rights for the Salt River Indians, but Congress struck out that clause. Favorable response to the rights of the Indians by Congress, however, is not necessary, if the pressure of public opinion can be brought to bear on those responsible for holding back the water. —The Continent.

Brewers on Top.

During the war, an English farmer was arrested for feeding his best grade of barley to his pigs, instead of selling it to the brewers. His case was tried before the board of magistrates, and he, being a confirmed prohibitionist, pleaded that the army needed pork, and he was providing it with an essential article of food, and therefore he was a patriotic citizen of the empire. The board of magistrates took his case under advisement for over two hours, but finally brought in a verdict of guilty, and fined the farmer twenty-five pounds, which he was obliged to pay.

At about the same time, a London restaurant keeper in the business of feeding thousands of dock laborers, who were very important to the carrying on of the war, received a consignment of sugar very much needed in the restaurant, and paid for in advance by the restaurant keeper. But the director of the port of London commandeered all the sugar at the request of the brewers and turned over the entire shipload to them.

All through the war, the brewer's goods had right of way on English railways, and merchants had the pleasure of seeing their goods sidetracked while the brewers' cars rolled quickly on their way through the merchants' town and by their warehouses.

At the present moment the cable dispatches say that drunkenness in England has increased by 65 per cent. this last year. A letter from a prominent official in the government of Great Britain says that the brewers are apparently more powerful with the government than they have ever been.

It is not easy for the average American citizen to realize the social, political and even religious power of the established brewer in Eng-

land. It looks at present as if the liquor forces were very much on top in Great Britain. Perhaps nothing will bring him down except the economic loss which England will inevitably sustain if the drinking habits of the people rob the workers of their efficiency, and compel the business interests to take notice that other countries are beating England in the market. If that becomes an issue, as seems likely at the rate drunkenness is increasing, Great Britain will have to reverse her long-continued servility to the brewers, and they will have to come down from their bad eminence, or England herself will have to yield commercially to the nations that have adopted and are enforcing prohibition with increased efficiency for productivity and economic wealth.—Christian Herald.

I have not failed to observe that all the drugs, from tea to morphia, and all the drams, from lager beer to brandy, dull the edge of self-criticism and make a man content with something less than the best work of which he is soberly capable.—Chesterton.

Dr. Henry van Dyke says that no one charges young people of today with being a "generation of vipers," but that there is cumulative evidence of their being a generation of butterflies.—Record of Christian Work.

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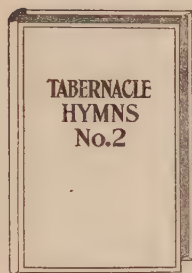
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See the Hope Publishing Co.'s advertisement on page 95 in October Expositor for example of what a printer can do. The word "expected" was changed to "executed." No punishment short of execution will fit this crime. (Ed.)

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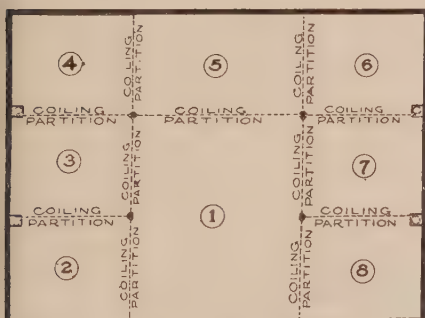
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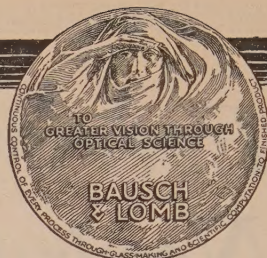
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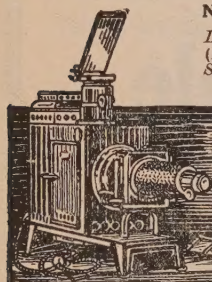
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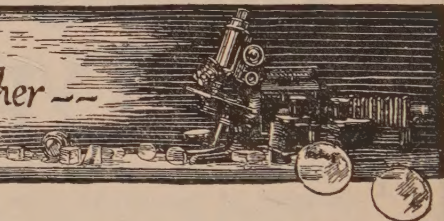
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~ that eyes may see
better and farther ~



(Continued from page 166)

He had his faults. When he threw vestments and ceremonies out of the church, he threw out all beauty, which is a gift of God. He threw religion out of the marriage service; he left nothing whatever of the funeral service, burying his dead with mute and prayerless lips; he rid his calendar of all such "popish" days as Easter Sunday and Christmas. Sometimes he showed a narrow and censorious spirit, yet most of his faults were faults of his age, proceeding from mistaken opinion.

In his virtues, he stood in advance of his age. In the midst of the madness and bloodshed of the witchcraft period, when so-called witches—a hundred thousand of them were burned in Europe, and some hanged as near as Salem, he never so much as fined a witch. He was kind to the Indian, and dealt with him more fairly than did William Penn. His hospitality to white men and red alike, when he himself was close to want, was open-handed. And his perseverance in the path of hard duty was superb, sublime.

For conscience' sake he endured his persecution in England; for conscience' sake he suffered his exile in "ye strange and hard land" of Holland; for conscience' sake, he came to "ye hideous and desolate wilderness," and suffered from pestilence, and died.

Before the end of December, he lost six of his number, in January eight, 17 in February, 13 in March, and at the close of the first year of his pilgrimage in America, there were 51—exactly one-half of his 102—who lay buried beneath the hard-packed roadway of Plymouth village—buried there that the Indian might not suspect how few his numbers had become. Yet when the autumn came, he proclaimed a thanksgiving to Almighty God for his mercies, and when in the spring the Mayflower sailed back to old England, not one of his number turned his back on Plymouth Plantation!

"Find me the men on earth who care
Enough for faith or God today

To seek a barren wilderness
For simple liberty to pray.
Men who for simple sake of God
All title, riches, would refuse,
And in their stead disgrace and shame
And bitter poverty would choose."

Well might the Pilgrim say that "it was no with him as with other men, whom small thing could discourage, or small discontentment cause to wish themselves at home again."

It is true he was much too solemn. But he underwent experiences that might have sobered even us. Besides, his was a light and frivolous age, which needed solemnization. It needed something, at least, of his sense of responsibility as a partner of God in the high emprise of human life.

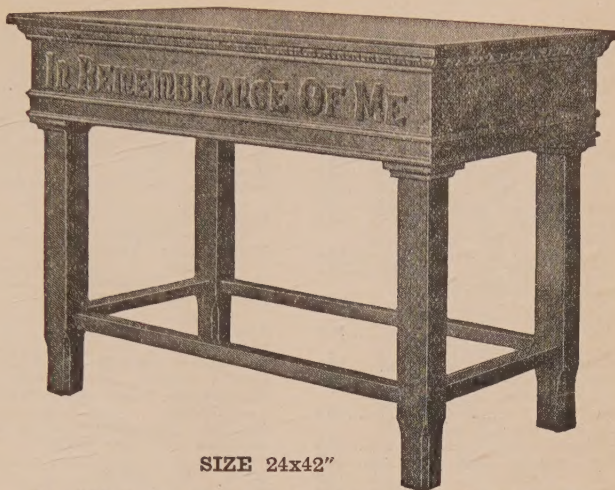
The eye of the Pilgrim was fixed always on God; he believed that God's eye was fixed always on him. Worshipping his God, he revered himself, and saw the minutest details of his daily conduct in the light of heaven and the eternal life. He sought the whole of God's truth, that he might hold it as a lamp to his feet. Whatever of hardness or narrowness there may have been in his character, whatever he may have lacked from an esthetic viewpoint, he was clothed with nobility as with a garment.

Often the first settlers of a town determine its character for generations. It was so with the first settlers of our northern states. God grant that the imprint of the first settlers of New England on our American character may be cut deeply again by the revival of their memory.

Never has America needed the Pilgrim Fathers more than in 1921. This has been a year of self-regarding and of pleasure-seeking. The ignoble and most anti-Christian appeals have been unblushingly made, and to amazing applause. And pray God that he may give us to behold the spirit of the Pilgrim Father, hovering over the land like a reproving angel, solemnly calling us to worthier thoughts and nobler courses!

—John Andrew Holmes.

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